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Series III. RABBINIC TEXTS

SUKKAH, MISHNA AND TOSEFTA

WITH INTRODUCTION, TRANSLATION AND SHORT NOTES

BY

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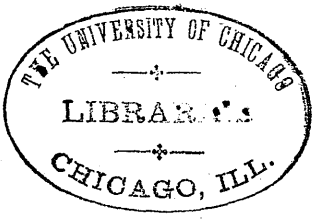

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EDITORS' PREFACE

THE object of this series of translations is primarily to furnish students with short, cheap, and handy text-books, which, it is hoped, will facilitate the study of the particular texts in class under competent teachers. But it is also hoped that the volumes will be acceptable to the general reader who may be interested in the subjects with which they deal. It has been thought advisable, as a general rule, to restrict the notes and comments to a small compass; more especially as, in most cases, excellent works of a more elaborate character are available. Indeed, it is much to be desired that these translations may have the effect of inducing readers to study the larger works.

Our principal aim, in a word, is to make some difficult texts, important for the study of Christian origins, more generally accessible in faithful and scholarly translations.

In most cases these texts are not available in a cheap and handy form. In one or two cases texts have been included of books which are available in the official Apocrypha; but in every such case reasons exist for putting forth these texts in a new translation, with an Introduction, in this Series.

W. O. E. OESTERLEY.
G. H. BOX.

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SUKKAH, MISHNA AND TOSEFTA

INTRODUCTION

1. Name and Position of the Tractate in the Mishna

THE tractate Sukkah ("Tabernacle"), which is not mentioned by name in the text of the Talmud, occurs in the second division (סֵדֶר) of the six divisions into which the Mishna is divided, and consists of five chapters, containing altogether fifty-three sections. The second division is entitled Moed (מוֹעֵד), *i.e.* "Festival," and deals with the laws of the Sabbath and of other festivals,[1] and is of special importance as showing how these were observed in the time of our Lord.

According to Maimonides, Sukkah is the sixth tractate in Moed, being preceded by Yoma and followed by Betsah. Maimonides arranges the

[1] מוֹעֵד is used as an equivalent of שַׁבָּת (cf. Lev. xxiii. 2), the title of the first tractate of the division; hence the singular, and not the plural מוֹעֲדִים. See Blau in *Revue des Études juives*, iii. 209.

tractates of each division according to their length; his arrangement, however, is not invariably followed either in manuscripts or in printed editions.[1]

2. Contents of the Tractate

The tractate, as its name and its position in the Mishna would indicate, deals with the regulations regarding the Feast of Tabernacles (חג הסכות), and is based on the Biblical passages Lev. xxiii. 34–36, Num. xxix. 12–39, Deut. xvi. 13–16. We may summarise its contents thus:

Chapter I.: § 1. Regulations as to the height of the booth, its walls, the time of its construction. § 2. Rules for a booth under a tree; one booth over another. § 3. Rule as to a cloth spread over the booth. § 4. Materials with which the booth may be roofed. §§ 5–8. Rules as to bundles of wood, straw, or twigs; bundles tied and untied, to cover the booth; planed boards, size and how to be laid; small rafters over which there is no ceiling; the roofing with iron spits, etc. § 9. Rule for the suspending of textile walls from the roof. § 10. Case of a court surrounded by balconies. § 11. Rules for a booth the shape of a cone, etc.; mats covering the booth.

Chapter II.: § 1. One must not sleep under a bed in the booth. § 2. Details as to the nature of the booth. § 3. Peculiar cases, and further details. § 4. Cases of exemption from the obligation of the law. §§ 5–7. The eating of food in the booth. § 8. The exemption of women, slaves and children;

[1] See Frankel, *Hodegetica in Mishnam*, pp. 258 ff.; Strack, *Einleitung* (4th ed.), pp. 26 ff.

when a boy is under obligation to fulfil the commandment. § 9. Case in which the booth may be vacated during the festival.

Chapter III.: §§ 1–3. The Lulab, the myrtle-bough, the willow-branch; conditions under which they are not valid. § 4. The number of myrtle-boughs and willow-branches necessary for the Lulab. §§ 5–7. The citron (ethrog); conditions under which it is not valid. § 8. The binding of the Lulab. § 9. The time for waving the Lulab; the case of one on a journey. §§ 10, 11. Rules as to the recitation of the Hallel. § 12. The carrying of the Lulab in the Temple and in the country; the ordinance of R. Johanan b. Zakkai consequent on the destruction of the Temple. §§ 13–15. Practice if first day of the festival falls on a Sabbath.

Chapter IV.: §§ 1–3. The number of days during which the Lulab and the willow-branch are used. § 4. The observance of the commandment of the Lulab when the first day falls on a Sabbath. §§ 5–7. The gathering of the willow-branches and their disposal; the encompassing of the altar; the observance of the Sabbath. § 8. The recitation of the Hallel; the honour due to the last day of the festival. § 9. The ceremony of the pouring out of the water. § 10. Ceremonies when the day fell on a Sabbath.

Chapter V.: §§ 1–4. The ceremony of the water-drawing. § 5. The sounding of the trumpets in the Temple, and on the eve of Sabbath. § 6. The sacrifices offered. §§ 7, 8. The divisions of priests taking part in the sacrifices, etc.; the distributions of the offerings and the shew-bread amongst them; the case of the Bilgah division.

3. List of Rabbis mentioned in the Tractate, and Date of Composition

To estimate historically the value of our Mishna tractate we must determine the period from which it springs, not merely the date of its final redaction, when it was committed to writing,[1] but the date of the oral tradition on which the treatise is based.[2] In any Mishnaic tractate there are anonymous dicta, and also the express utterances of named Rabbis and schools of thought; and it is evident that these sayings belong to the time of the authority to whom they are credited and not merely to the time of the final redaction of the treatise. The *terminus ad quem* for the anonymous dicta is the compilation of the Mishna *c.* A.D. 200. In Sukkah the following Rabbis and schools of Rabbis are named:

1. The schools of Shammai and Hillel, time of Jesus; i. 1, 7; ii. 7; iii. 5, 9.
2. Rabban[3] Johanan b. Zakkai, *c.* A.D. 70; ii. 5; iii. 12.
3. Rabban Gamaliel II., *c.* A.D. 90–110; ii. 1, 5; iii. 9.
4. Rabbi Johanan b. Haḥaronit, *c.* A.D. 70; ii. 7.
5. Rabbi Tarphon, *c.* A.D. 110–130; iii. 4.
6. Rabbi Ishmael b. Elisha, *c.* A.D. 110–130; iii. 4.

[1] See Oesterley and Box's *Survey of the Lit. of Rabb. Judaism* (S.P.C.K.) for an account of the origin and compilation of the Mishna.

[2] *Jewish Encyclopædia*, viii. 610*a*.

[3] רַבָּן (=רִבּוֹן, "master") an honourable title given in the Mishna only to Gamaliel I., Johanan b. Zakkai, Gamaliel II., and Simeon b. Gamaliel II.

7. Rabbi Akiba, *c.* A.D. 110–135 ; iii. 4, 9.

8. Rabbi Johanan b. Baroka, *c.* A.D. 120–140 ; iv. 6.

9. Rabbi Meir, *c.* A.D. 130–160 ; i. 6, 7 ; iii. 6, 7, 8.

10. Rabbi Jose b. Ḥalaphta, *c.* A.D. 130–160 ; i. 9 ; iii. 7, 14.

11. Rabbi Simeon b. Yoḥai, *c.* A.D. 130–160 ; ii. 1.

12. Rabbi Eleazar b. Shammua, *c.* A.D. 130–160 ; i. 11 ; ii. 6 ; iv. 5.

13. Rabbi Jehudah b. Ilaï, *c.* A.D. 130–160 ; i. 1, 2, 6, 7 ; ii. 12 ; iii. 1, 6, 7, 8, 15 ; iv. 5, 9 ; v. 4, 8.

In addition to these, whose opinions are quoted, we have mention of Rabbi Joshua b. Ḥananiah, *c.* A.D. 90–130 in iii. 9.

So we see that the traditional material in Sukkah starts from the time of Jesus and extends down to about A.D. 200, or about a century after New Testament times. The time before and after the destruction of the Temple is clearly recognised in our tractate (see iii. 12 ; iv. 4 ff. ; v. 2).

4. The Feast of Tabernacles

(*a*) *In the Old Testament.*

The festival seems to have had its origin amongst the Canaanites, at the time when Israel was settling down to an agricultural life.[1] In the time of Abimelech we read of the men of Shechem celebrating the completion of the vintage by a festival

[1] Schultz, *Old Testament Theology*, ii. 203 (Eng. trans.).

at the temple of their god,[1] and there was a similar local vintage festival held yearly at Shiloh.[2] The significance of such festivals was that the god was recognised as the lord of the land, and that it was he who dispensed its fruits; ideas which, when taken over by the Israelites, assumed an importance which cannot be exaggerated.

The earliest regulations laid down for the festival are in the so-called Jahvist-Elohistic document (JE)—Exod. xxiii. 14–16:

> Three times shall thou keep a feast unto me in the year. The feast of unleavened bread shalt thou keep . . . and the feast of harvest, the first-fruits of thy labours, which thou sowest in the field; and the feast of ingathering at the end of the year, when thou gatherest in thy labours out of the field.

In this passage there is no fixed date for the festival beyond its celebration at the end of the ingathering, which would depend largely on considerations of climate.[3]

In the Deuteronomic legislation (D) we gain further particulars—Deut. xvi. 13–17:

> Thou shalt keep the feast of booths seven days, after that thou hast gathered in from thy threshing-floor and from thy winepress. And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, and the sojourner, and the fatherless, and the widow, that are within thy gates. Seven days shalt thou keep a feast to Jehovah thy God in the place which Jehovah

[1] Judges ix. 26, 27.
[2] *Ibid.* xxi. 19; 1 Sam. i. 3.
[3] Cf. 1 Kings xii. 32 (Northern Kingdom).

shall choose; because Jehovah thy God shall bless thee in all thy increase, and in all the work of thy hands, and thou shalt be altogether joyful. Three times in a year shall all thy males appear before Jehovah thy God in the place which He shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of booths; and they shall not appear before Jehovah empty; every man shall give as he is able, according to the blessing of Jehovah thy God which He hath given thee.

The dwelling in booths [1] is here taken for granted; the feast is to last seven days, but no particular day for its commencement is named; its joyous character is marked; those who are to participate in it are named; a definite place is chosen for its celebration, and the motive for not appearing empty is indicated. In a further passage (xxxi. 10–13) there is provision made for a septennial reading at the festival of the Torah:

And Moses commanded them, saying, At the end of every seven years, in the set time of the year of release, in the feast of booths, when all Israel is come to appear before Jehovah thy God in the place which He shall choose, thou shalt read this law before all Israel in their hearing.

When we come to the Levitical Code (HP) we find an amplification of the Deuteronomic legislation —Lev. xxiii. 34–36, 39–43:

On the fifteenth day of this seventh month is the feast of booths for seven days unto Jehovah. On the first

[1] Cf. Isa. i. 8. See Robinson, *Biblical Researches*, ii. p. 717. "If Deuteronomy had intended to introduce something that was new when it spoke of the celebration under booths, this piece of ritual would have been expressly prescribed" (Benzinger).

day shall be an holy convocation; ye shall do no servile work. Seven days ye shall offer an offering made by fire unto Jehovah; on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto Jehovah; it is a closing festival; ye shall do no servile work.

Howbeit on the fifteenth day of the seventh month, when ye have gathered in the fruits of the land, ye shall keep the feast of Jehovah seven days; on the first day shall be a solemn rest, and on the eighth day shall be a solemn rest. And ye shall take for yourselves on the first day the fruit of goodly trees, branches of palm-trees, and boughs of thick trees, and willows of the brook; and ye shall rejoice before Jehovah your God seven days. And ye shall keep it a feast unto Jehovah seven days in the year; it is a statute for ever throughout your generations; ye shall keep it in the seventh month. In booths shall ye dwell seven days; all that are homeborn in Israel shall dwell in booths; that your generations may know that I made the children of Israel to dwell in booths when I brought them out of the land of Egypt.

We observe here that the festival is restricted to native Israelites [1]; that it has lost its agricultural significance; that a definite date is assigned to it; that an eighth day is added as a concluding festival,[2] with an independent character of its own; whilst a new provision is made in the command to take the fruit of goodly trees, etc. In the same code (P), Num. xxix. 12–38, we have a description of the special sacrifices to be offered during the festival; their lavish abundance is notable, and they no

[1] Bertholet, however, supposes that והגרים has fallen out after האזרח in ver. 42.

[2] עֲצֶרֶת, A.R.V. "solemn assembly": R.V.mg. "closing festival." See Driver on Deut. xvi. 8.

longer depend, as in D, on the voluntary gifts of individuals.[1]

We thus see that in the late Old Testament period the festival is made historical, and its name, Succoth, connected with the exodus from Egypt, when the town of Succoth was made the rallying point of the fugitive Israelites.[2]

The historical observances of the festival are but few in number and all connected with the later period of Old Testament history. We have mention of its observance on the occasion of Solomon's bringing up of the ark at the dedication of the Temple (1 Kings viii. 1 ff.[3]; 2 Chron. v. 2–5, vii. 8–10). In post-exilic times we have an account of its observance, in strict conformity to the Law, when the second Temple was begun (Ezra iii. 4 ff.); whilst there was a celebration in connection with the reading of the Law, narrated in Neh. viii. 14–18, where it is said that the strict observance of the festival had not been carried out since the days of Joshua; and it is also stated that due regard was paid to the celebration of the eighth day as a "closing festival" (עֲצֶרֶת). It is noticeable that in the eyes of the author of this section (vii. 73*b*–x) of "Nehemiah" the innovation is the revival of the custom, long lost sight of, of dwelling in booths. "From this," says Benzinger, "no other conclusion is possible than that this dwelling in booths was practised in the older time, not as a festal rite, but as a harvest custom."[4]

[1] See Edersheim, *The Temple*, pp. 239 ff.

[2] Exod. xii. 37. Kohler, *Jewish Theology*, p. 463.

[3] אֵתָנִים ver. 2, is the old Canaanite name of the seventh month, afterwards called תִּשְׁרִי.

[4] *Encycl. Bib.* iv. 4879 f.

The estimation in which the festival was held in post-exilic times may be gathered from the picture of the Messianic age delineated by the author of the latter part of the Book of Zechariah. According to him the residue of the Gentiles shall become worshippers of Jehovah, and shall keep the Feast of Tabernacles in Jerusalem; for those who do not make the pilgrimage the needful rains shall be withheld.[1]

(*b*) *In the Apocrypha and Pseudepigrapha.*

There are references to the festival in the Books of Maccabees:

(1) 1 Macc. x. 21, where we are told that "Jonathan put on the holy garments at the feast of Tabernacles, and he gathered together forces, and provided arms in plenty" (ἐνεδύσετο Ἰωναθὰν τὴν ἁγίαν στολὴν τῷ ἑβδόμῳ μηνὶ ἐν ἑορτῇ σκηνοπηγίας, κ.τ.λ.).

(2) 2 Macc. i. 9, 18, x. 6, 7, where we have a reference to an eight-day festivity, the feast of the Dedication, like a feast of tabernacles, and in the former passage even called the feast of tabernacles of the month Chislev (ἡμέραν τῆς σκηνοπηγίας τοῦ χασέλευ), immediately after the purification of the Temple on the twenty-fifth day of Chislev, when the people bearing wands wreathed with leaves and fair boughs,[2] and palms, offered praises to God for the cleansing of his own place.

In the Book of Jubilees, xvi. 20–31, we are told that Abraham was the first to celebrate the festival

[1] Zech. xiv. 16–19.

[2] *Κλάδους ὡραίους*, perhaps the פרי עץ הדר of Lev. xxiii. 40.

on the earth, building booths for himself and his servants. The sacrifices there mentioned as offered differ from those prescribed in the Pentateuch; and according to this account the Israelites are to set wreaths on their heads, a custom not known to tradition in connection with the Feast of Tabernacles, but perhaps inferred from Lev. xxiii. 40.[1] Another peculiar feature of this account is that Abraham is described as going round the altar with the branches seven times a day in the morning, whereas later Jewish tradition is that only on the seventh day did the worshippers encompass the altar seven times.[2] In xxxii. 4–9, is a description of the festival as celebrated by Jacob, where the number of offerings does not tally with that laid down in the Law. In xxxii. 27–29, we are told that he celebrated the eighth day, calling its name "Addition," the former days being named by him "The Feast" (so Heb. חָגָּה, κατ' εξοχήν, cf. 1 Kings viii. 2, 65; Ezek. xlv. 25; Neh. viii. 14).

(c) *In Philo and Josephus.*

The Hellenistic Jew Philo (*c.* 20 B.C. – A.D. 50) in his treatise Περὶ τῶν ἀναφερομένων ἐν εἴδει νόμων εἰς τὰ συντείνοντα κεφάλαια τῶν δέκα λόγων, commonly cited as De Specialibus Legibus, attempts to explain the special Mosaic laws after the ten commandments of the Decalogue, and in connection with the fourth commandment deals with those laws concerning the festivals. In speaking of the Feast of Tabernacles he tells us that

[1] See R. H. Charles on Jubilees, xvi. 30.
[2] Mishna Sukkah iv 5.

Moses taught two lessons by it: (1) "That it is necessary to honour equality, the first principle and beginning of justice, the principle akin to unshadowed light" [1]—since the festival is fixed for the season of the autumnal equinox; (2) "That it is becoming, after witnessing the perfection of all the fruits of the year, to give thanks to God who has made them perfect." [2] After stating that it commemorates the dwelling of Israel in tents in the wilderness, he adds that "it is proper in the time of riches to remember our poverty, and in the hour of glory to recollect the days of our disgrace, and at a season of peace to think upon the dangers that are past." He also says that an eighth day was added to the festival as a "seal" (*ἐπισφραγίζεται*), calling it a kind of crowning feast (*ἐξόδιον*), as a conclusion to all the feasts of the year.

Josephus (37–95? A.D.) in his Antiquities of the Jews says that the festival is kept by the Hebrews as a most holy and eminent feast (viii. 4. 1 *ἑορτὴν σφόδρα ἁγιωτάτην καὶ μεγίστην*), and as a festival very much observed amongst them (xv. 3. 3 *ἑορτὴν εἰς τὰ μάλιστα τηρουμένην*). Speaking of its observance he says that the Law enjoined them to pitch tabernacles in their houses—thus at variance with the rules laid down in the Mishna—to preserve themselves from cold at that time of the year, when the season is changing for winter (iii. 10. 4). He refers to the custom of reading the Law every

[1] *ἐξ οὗ δύο παρίσταται, τό τε δεῖν ἰσότητα τιμᾶν ἀνισότητα ἐχθραίνοντας, ἡ μὲν γὰρ δικαιοσύνης ἐστίν, ἡ δὲ ἀδικίας ἀρχή, τε καὶ παγή, καὶ ἡ μὲν ἀσκίου φωτός* (Mangey ii. 24; Colm and Wendland, v. 116).

[2] *καὶ τὸ προσήκειν μετὰ τὴν ἁπάντων καρπῶν τελείωσιν εὐχαριστεῖν τῷ τελεσφόρῳ θεῷ καὶ πάντων τῶν ἀγαθῶν αἰτίῳ* (*ibid.*).

seventh year at the festival, and says that the high-priest must stand on a high desk whence he may be heard by all the people, so that the laws may be engraved on their memories that they sin not, and that the foretelling of the punishment which follows wrong-doing may give greater authority among them to the Law (iv. 8. 12). He refers to the Lulab, designating it as εἰρεσώνη (iii. 10. 4), which means properly the harvest-wreath of olive or laurel wound round with wool, carried about by the Athenian singing boys at the Πυανέψια and Θαργήλια, the former of which fell in the autumn. Elsewhere (xiii. 13. 5) he names it θύρσος, which means properly the Bacchic wand carried by the devotees of Bacchus at the feast of Dionysus; whence Plutarch (Sympos. 4. 6) misrepresented the festival of Tabernacles as being a Dionysiac festival.[1]

In the *De Biblicis Antiquitatibus*, wrongly attributed to Philo, and recently translated into English by Dr. M. R. James (S.P.C.K. 1917), the festival is named in connection with the traditional interpretation of Zech. xiv. 16–19—"Ye shall take for Me the pleasant fruit of the tree, and boughs of palm-tree and willows and cedars, and branches of myrrh; and I will remember the whole earth in rain" (xiii. 7).[2]

(*d*) *In the Mishna.*

The distinguishing feature of the festival was the dwelling in booths, and the Mishna lays down minute

[1] Cf. Tacitus, *Hist.*, v. 5. See Büchler, "La Fête des Cabanes chez Plutarque," *Rev. Études Juives*, xxxvii. 181–194.

[2] Taan. 2*b*.; Jer. Taan. i. 1. See below, p. 17.

regulations as to their materials, their structure, and the mode of habitation. As to the materials, the Pharisees and the Sadducees held different views, the latter holding that the verse, Lev. xxiii. 40 —"ye shall take you the fruit of goodly trees, branches of palm-trees, and boughs of thick trees, and willows of the brook"—laid down the materials, of which the booths were to be constructed, whilst the former held that the reference is to what the Israelites were to carry in their hands.[1] The materials of which the booths were constructed in the time of Nehemiah [2] are not the same as those mentioned in Lev. xxiii. 40, where the expression "and ye shall take" (וּלְקַחְתֶּם) is more suitable if the meaning be that the materials mentioned were to be carried in the hands than if they referred to the materials of which the booths were to be constructed. The Pharisaic view was almost universally adopted in the times covered by the Mishna, though the Karaites to this day follow the Sadducean practice, as do also the Samaritans.[3] The details regarding the materials for the covering of the booths given in the Mishna are covered by the general rule, "Whatever is susceptible of levitical uncleanness, and does not grow out of the soil, must not be used as a covering for the booth, but things which do not contract uncleanness and which grow out of the soil may be used" (i. 4). As to the structure of the booth, the underlying principle of the details given is that it shall be of such dimensions as to be a suitable dwelling-place wherein a man can

[1] Aben Ezra on Lev. xxiii. 4. See Dachs, מסכת סוכה on i. 4.
[2] Neh. viii. 15, 18.
[3] Cf. the chant in Heidenheim, *Monum. Sam.* i. p. 247.

eat, drink, and sleep,[1] and carry on all the necessary duties of life as was customary during the rest of the year in his ordinary habitation (ii. 6, 7, 9).

The duration of the dwelling in the booths was seven days, and on the seventh day, after the last meal, the furniture was carried back to the house, but the booth was not immediately pulled down (iv. 8). The eighth day was a separate festival, when the dwelling in booths, together with other characteristics of the Feast of Tabernacles, ceased (Succ. 48*a* שמיני רגל בפני עצמו); and on that day the order of priests cast lots in the usual manner, not as on the great festivals (v. 6).

All males were under obligation to attend the festival (Exod. xxiii. 17; Deut. xvi. 16), with the exception of slaves and children. Women are expressly named as exempt, on the principle that they are exempt from every positive command whose observance depends on a certain time of the year (ii. 8, and Gemara *in loc.*); so, too, are exempted those on a religious mission, the sick and their attendants (ii. 4). Women, however, out of natural piety, often attended the great festivals, and Hillel recommended them to attend the Passover; in Mechilta 17*b* we are told that the wife of Jonah went up to Jerusalem to attend the three festivals, and we have the cases of Hannah (1 Sam. i. 7) and Mary (Luke i. 41) mentioned in Holy Writ.

The sacrifices of the festival were prodigious in number. In addition to the ordinary sacrifices (Num. xxix. 39) there were offered on each of the seven days of the festival fourteen lambs and two

[1] Cf. אכל, שחה, ישן־עיקר מצותה של סוכה בנ' דברים הללו.

rams; also thirteen bullocks on the first day, and decreasing by one on each succeeding day, making seventy in all [1]; on the eighth day seven lambs, one ram, and one bullock were offered (*ibid.* xxix. 12–38). The offerings were accompanied with the sounding of the trumpets (v. 5), and all the twenty-four courses of priests took part, the sacrifices being so arranged that each course had its share in the offerings daily (v. 6).

The festival was distinguished beyond all others for its joyous character,[2] and this is shown in these ceremonies which formed part of the celebrations:

(*a*) The sacrificial feasts, which took place on all eight days (iv. 1, 8, where see notes).

(*b*) The recitation of the Hallel (Ps. cxiii–cxviii.) took place on each of the eight days of the festival (iv. 8), thus distinguishing it from Passover, on which it was recited but twice, and from Pentecost on which it was recited but once (see Tosefta iii. 2).

(*c*) The waving of the Lulab, composed of palm, willow, and myrtle-branches,[3] with which they encompassed the altar daily and seven times on the seventh day, was accompanied with the sounding of the trumpets and the recitation of Ps. cxviii. 25; whilst on leaving the altar they said, "Beauty is

[1] R. Eleazar says the seventy bullocks were sacrificed for the sake of the seventy nations then existent, and the one bullock on the eighth day (Num. xxix. 36) for the sake of the single nation, Israel. For other conjectures see Lightfoot, *Temple Service*, xvi. 1.

[2] Cf. Maimonides, Lulab viii. 12: "Although it is a command that one should rejoice on all festivals, yet the Feast of Tabernacles, whilst the Temple was still standing, was a time of joy beyond measure in accordance with what is said, Ye shall rejoice before the Lord your God seven days" (Lev. xxiii. 40).

[3] See note on iii. 1.

thine, O altar! Beauty is thine, O altar!" (iii. 9, 12; iv. 5). The Lulab was borne in the right hand, and the citron in the left.

(*d*) The pouring out of the water (ניסוך המים, cf. 1 Sam. vii. 6) after the morning sacrifice on each of the first seven days of the festival (iv. 1, 9) is undoubtedly a survival of nature-worship and is to be regarded as a symbolic prayer for rain for the opening year (see Rosh Hash. i. 2; 16*a*; Tos. Succ. iii. 18). The older exegetes saw in it a Sinaitic command (Succ. 44*a*; Jer. Succ. 54*b*; Taan. 2*b*)[1] which had been neglected but was restored by the prophets after the Babylonian exile (Jer. Scheb. 33*b*).

(*e*) The ceremony of "the joy of the water-drawing" (בית שמחת השואבה, v. 2–4) began between the first and second day of the festival, and was repeated on the intervening days of the festival, except on Friday[2] (iv. 1) after the evening sacrifice. The illuminations of the temple-court were such that every court in Jerusalem was made bright by them. Men of note danced before the people to the accompaniment of music and of trumpets, and the singing of the Psalms of Degrees took place on the steps leading from the court of the Israelites to the court of the women. Two priests stood at the gate of Nicanor, and at a given

[1] Taan. 2*b*.: "On the second day is said נסכיהם, on the sixth נסכיה, on the seventh כמשפטם (Num. xxix. 18, 31, 33)—so מ״ם י״וד מ״ם=מים, intimating the libation of water." Cf. the lines:

גם בשני רמז לניסוך המים לעודה
תהום אל תהום קורא

in the piyut ישמחו כחגיהם ידידים used now in Evening Prayer.

[2] Since it is a יחידה שמחה (Succ. 51*a*.).

signal (or, at cock-crowing: see note on v. 4) blew their trumpets; when the procession reached the tenth step they blew again; and again when they arrived at the court of the women; and so on as they advanced towards the Beautiful Gate, where they turned their faces towards the Temple and said: "Our fathers, who were in this place, turned their backs to the Temple and their faces to the east, and they prostrated themselves to the sun towards the east; but we lift up our eyes to God."

Venetianer [1] sees in the ceremony of the water-drawing a counterfeit of the πλημοχόαι celebrated on the last day of the Eleusinian mysteries. The dates, the water libation, the joyousness, the illuminations, the chanting, are much alike in the two ceremonies; and he appeals in support of his thesis to the absence of any provision for this ceremony in the Law. But against this silence we may note that water libations are not unknown in the Old Testament (cf. Gen. xxxv. 14, and Targ. Jon.; 1 Sam. vii. 6; 2 Sam. xxiii. 16), and that the passage Isa. xii. 3 may be an allusion to the rite itself, which, being one of the festivals celebrated by the Hebrews before their immigration into Canaan, had not been interdicted by the Law, but attached itself naturally to the Feast of Tabernacles. Its traditional connection with rain [2] favours this hypothesis, and as similar rites existed at Hierapolis, Babylon and other places,[3] there is no

[1] *Die eleusinischen Mysterien im jerus. Temple.*

[2] Cf. Taan. 6*b*., end; and on that passage see Feuchtwang in *Monats. f. Gesch. und Wissens. des Judenthums*, liv. 533 ff.

[3] Lucian, *De dea Syria*, xiii. 48. See Frazer, *Golden Bough*, i. 81 ff.; Büchler, *Rev. Ét. Juiv.*, xxxvii. 181; Hochman, *Jerus. Temple Festivities*, p. 85.

reason for its not being practised independently at Jerusalem.

(*e*) *In the New Testament.*

Since the carrying and waving of palms and other branches was customary on festive occasions, not only amongst the Gentiles (Pausanias viii. 48; Livy x. 47; Aen. v. 109) but also amongst the Jews (1 Macc. xiii. 51; 2 Macc. x. 7), it is not necessary to see, with John Lightfoot and others, any specific reference to the festival of Tabernacles in St. John xii. 13, where we read that the multitudes who had come to Jerusalem for the Passover took the branches of the palm-trees (τὰ βαΐα τῶν φοινίκων) and went forth to meet Jesus, crying out, Hosanna, blessed is He that cometh in the name of the Lord, even the King of Israel; or in Apoc. vii. 9, where it is said of the redeemed standing before the throne and before the Lamb, arrayed in white clothes, that they had palms (φοίνικες) in their hands.

The only undoubted references to the festival in the New Testament are in the Gospel of St. John when with reference to the ceremony of the drawing of the water our Lord said: "If any man thirst let him come unto Me and drink. He that believeth on Me, as the scripture hath said, out of his belly [1] shall flow rivers of living water" (vii. 37*b*, 38);

[1] The reference is to Zech. xiv. 8, which may have been the very portion of scripture then read on the seventh day of the festival (it is now read on the first day: Davis and Adler, *Tabernacles*, p. 109). "Living waters shall go out from Jerusalem," which was the navel of the earth according to tradition (מיבורו של עולם, cf. Ezek. xxxviii. 12, Sanh. 37*a*., 1 Enoch xxvi. 1, Jubilees viii. 12). See Abrahams, *Studies in Pharisaism and the Gospels*, i. 11.

and with reference to the illuminations: "I am the light of the world: he that followeth Me shall not walk in the darkness, but shall have the light of life" (viii. 12). In vii. 14 we have the phrase "the midst of the feast" (*τῆς ἑορτῆς μεσούσης*), corresponding to חול מועד; these are the half festive days which intervene between the first and the last days of the festival.

The sayings of our Lord were both uttered "on the last day, the great day of the feast" (*ἐν τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς*, vii. 37*a*), and it is a matter of dispute as to whether by this is meant the seventh day or the eighth. The suggestion of De Dieu [1] that the reference in the first saying is to the שמחת תורה may be at once dismissed, since it rests on a misinterpretation of the expression השמחה in our Mishna iv. 8, and is unsuitable to the expressions used by Jesus. The eighth day was really not part of the festival itself,[2] and is distinguished from it by the absence of the libation of water, and the other ceremonies peculiar to the festival; and by the fact that the number of the sacrifices on that day was far less than on the rest (Num. xxix. 36–38), and consequently there was a diminution in the joyous sacrificial feasts. Moreover, the scriptures themselves separate that day from the festival proper and make another festival of it (cf. Lev. xxiii. 36, 39; 2 Chron. vii. 8, 9; Neh. viii. 18); and it may be noted, too, as a subsidiary proof, that in the Jewish Liturgy the day is distinguished by its title שמיני עצרת from חג הסכות,

[1] *Critica Sacra*, ad Joh. *in loc.*

[2] Succ. 48*a*, שמיני רגל בפני עצמו לענין פוי"ר קש"ב: פוי"ר קש"ב is a mnemonic for פיים זמן רגל לרבקושי"ר ברכה.

and that the piyutim used on the services of the day draw a distinction between this and the other days of the festival.[1] The seventh day was known to the Jews as הושענא רבא, "the great Hosanna,"[2] and was the last day of the illumination of the Temple. It seems probable that the utterances of Jesus were on this day, when they would be likely to receive the greater attention in connection with what was actually going on (cf. John vii. 40 ff.; viii. 12 ff.).

(*f*) *In later times.*

After the destruction of the Temple naturally the ceremonies of the festival were curtailed and underwent considerable changes. The booth and the Lulab still remained; and the attempt was made to incorporate into the Liturgy such distinctive features of the festival as were possible. Outside the Holy Land there was introduced the custom of observing the first and eighth days of the festival twice over on consecutive days to obviate any mistake which could be made from the fact of the new moon being fixed at Jerusalem by direct observation (Rosh Hash i. 3; Sifra ix. 1), and that so there might be on one, at all events, of the two days a common celebration with their brethren in Palestine, who received notice of the commencement of the month by fire-signals from the Mount of

[1] Cf. *e.g.*, these stanzas of the piyut שמיני אשפוך לב. "On the eighth day it is commanded to say a blessing for the new feast, to bless the faithful God. The eighth day is fixed as a separate festival, that His people may rejoice therein."

[2] See below, p. 22.

Olives, or, on special occasions, by means of carriers sent up and down the country.[1] This custom of fixing the date of festivals passed away when the Jews, in the middle of the fourth century, reckoned the moon by astronomical calculation; though the Karaites and the Samaritans followed the old method of direct observation of the moon.

The seventh day of the festival became known as Hoshana Rabbah (הושענא רבה), "the great Hoshana," from the fact that in the prayers and piyutim of the day the exclamation חושענא, "save now!" is often used. The day was also marked as a statutory judgment day supplementary to the Day of Atonement and the New Year's day (Rosh Hash. i. 2) and in many of the rituals the prayers of the nature of selihoth, or penitential prayers, abound.[2]

The traditional association of the festival with the supplications for rain [3] is echoed by the Geshem (גֶּשֶׁם), or rain-prayers, which are so prominent a feature of both ancient and modern liturgies in the Musaf service of the eighth day. In the Polish rite, after the אף ברי (the Angel of the rains) come the great rain-prayers recited in the Amidah before the phrase, "Who causeth the wind to blow and the rain to come down" (משיב הרוח ומוריד הגשם),[4] which end with an invocation in six stanzas, alone used by those congregations who do not use the other piyutim. These stanzas run thus:

[1] *Jew. Encycl.* iii. 500*a*.

[2] Cf. especially the piyut אל נא תעינו כשה אובד (Adler and Davis, pp. 178 ff.).

[3] Zech. xiv. 19; Rosh Hash. 16*b*.; Yoma 21*b*.; B.B. 25*b*., al.

[4] De Sola, *Festival Prayers: Tabernacles*, pp. 321 ff.

Remember the father[1] who followed after Thee like water; Thou didst bless him like a tree planted by streams of water: Thou didst shield him; Thou didst deliver him from fire and water: Thou didst prove him when he sowed by all waters.

Refrain: בעבורו אל תמנע מים. "For his sake withhold not water."

Remember him who was born with the glad tidings[2] "Let there be taken a little water": Thou didst command his sire to slay him, to pour out his blood like water: he too was ready to pour out his heart like water: he dug and found wells of water.

For his righteousness graciously give us fulness of rain.

Remember him who bore his staff and crossed Jordan's waters[3]: his head was perfect, and he rolled away the stone from the mouth of the well of water: as he wrestled with a prince confused of fire and water: so didst Thou assure him that Thou wouldst be with him in fire and water.

For his sake withhold not water.

Remember him who in the ark of bulrushes was drawn from the waters[4]: they said that he indeed drew water, and watered the flock therewith: when thy peculiar people thirsted for water: he struck the rock and the waters came forth.

For his righteousness graciously give us fulness of rain.

Remember the Temple officer[5] who made five ablutions in water[6]: cleansing and washing his hands, sanctifying them with water: reading the Law and sprinkling clean water again upon him: he was far removed from a people unstable as water.

For his sake withhold not water.

[1] Abraham: Gen. xii. 1.
[2] Isaac: Gen. xviii. 4.
[3] Jacob: Gen. xxxii. 10.
[4] Moses: Exod. ii. 5.
[5] Aaron.
[6] On the Day of Atonement.

Remember the twelve tribes whom Thou didst cause to pass through the divided waters: for whom Thou didst sweeten the bitterness of the waters: the blood of their generations hath been poured out for Thee like water: turn Thou to us for our soul doth the water compass.

For their righteousness graciously give us fulness of rain.

The Book of Ecclesiastes is read on this day either because of the references to rain in ch. xi. or because of the words "Give a portion to seven, yea, even unto eight" (xi. 2); and phrases from that book are skilfully worked into the piyutim used in the services.

The eighth day of the festival at an early period became a symbol for the time of the Messianic deliverance. Before the triumphal entry of the Messiah into his Kingdom there was to be a final conflict with the heathen nations under Gog, the prince of Rosh, in the land of Magog, when Israel would gloriously repel his attack on Jerusalem and her land remain for ever the seat of God's Kingdom.[1] Hence we find that on the Sabbath before the eighth day, and in anticipation of it, the Haphtorah selected is Ezek. xxxviii. 18–xxxix. 16. From early days (? seventh century) it became customary on this day to make mention in the prayers of departed relations and friends, and to make charitable offerings for the repose of their souls.[2]

In the eleventh or twelfth century we first have mention of a ninth day added to the festival and known as "the festival of the Rejoicing of the Law"

[1] Schürer, *op. cit.* ii. 165; *Jew. Encycl.* v. 209 ff.; Buxtorf. *Lex. s.v.* אחרית הימים.

[2] See De Sola, *op. cit.* pp. 306 ff.

(חַג שִׂמְחַת הַתּוֹרָה), the name being derived from the fact that the cycle for the reading of the Law was finished on this day. It was on this day, from the fourteenth century onwards, that the cycle of the synagogue lessons began again, the reading of the first chapter of Genesis following immediately on that of the last of Deuteronomy, for the reason, according to Jacob b. Asher, that "Satan might not say the Jews had finished the reading of the Torah, and were unwilling to begin anew." [1] On this day, in some countries, it was customary for children to pull down and burn the booths which had been set up for the festival amid such merriment and roasting of apples in the flames.[2]

It is not necessary to go into the details of the celebration of the festival in the present day, as these have been fully described elsewhere [3]; but we may mention that the Jews of Jerusalem still make some pretence of keeping up "the joy of the water-drawing," as is evident from Luncz's account of the customs of the Jews there given in his year book *Jerusalem*.[4] He states that "on all the intermediate nights of the festival after evening prayer a great crowd gathers at the synagogues and schools, repeating the Psalms of Degrees, and afterwards singing piyutim and dancing in remembrance of the great joy, which took place formerly in the Temple, of which it is said that 'he who saw it not hath never seen joy'; and the notables of the city

[1] *Jew. Encycl.* xi. 365.
[2] Abrahams, *Jew. Life in the Middle Ages*, p. 128.
[3] *E.g.* Dembitz, *Jew. Services in Synagogue and Home* (1898), pp. 322 ff.; Oesterley and Box, *Religion and Worship of the Synagogue* (1907), pp. 368 ff.
[4] Vol. i. p. 40.

invite their neighbours into their houses to celebrate it."

"And so," says Mr. H. M. Adler,[1] "in ever changing surroundings the note of joy in the festival of Tabernacles can be heard through all the centuries, now as the rejoicing over the harvest, now as the joy of Temple worship, and now again in triumphant homage to the Law."

5. Selected Bibliography

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MISHNA

I.

1. A BOOTH higher than twenty cubits is not valid.[1] R. Jehudah,[2] however, pronounces it valid.[3] One which is not ten spans

[1] Since the booth is only a temporary dwelling (Lev. xxiii. 42, Deut. xvi. 13), and one higher than twenty cubits would suggest a permanent abode. Rabba says that up to twenty cubits a man knows that he lives in a booth, but not so when it is higher, since his eyes frequently do not perceive the roof. R. Zera deduces the rule of the Mishna from Isa. iv. 6, " And a tabernacle shall it be for a shade by day from the heat " (וסוכה תהיה לצל יומם מחורב), since in a booth of twenty cubits one sits in the shade of the roof, in one higher in the shade of the walls, not of the roof.

[2] b. Ilai. A tanna of the third generation, and a pupil of R. Akiba. In the Mishna he is generally called R. Jehudah, and must be distinguished from R. Jehudah ha-Nasi, who is always there called simply " Rabbi." His eloquence gained for him the title " Chief of the Speakers " (ראש המדברים). Contrary to the edict of Hadrian he was ordained, and had to flee the country, returning after three years to Usha, where he attained a prominent position. As an expounder of the Law his opinions carried great weight. Most of the Sifra is attributed to him. He was a man of piety, and lived an ascetic life, supporting himself by following a trade. Amongst his famous sayings are: " He who does not teach his son a trade, teaches him, as it were, robbery " (Kid. 29*a*.); " Labour is an honour to every man " (Ned. 49*b*). See *Jew. Encycl.* vii. 343 ff.

[3] פסול " forbidden " and כשר " valid " have reference to ritual qualifications.

high,[1] one which has not three walls,[2] or one where the sun is on it more frequently than the shade, is not valid. As for an old booth, the house of Shammai forbid it, but the house of Hillel[3] pronounce it valid. But what is an old booth? One made thirty days before the festival; but if it have been made with reference to the festival, even if at the beginning of the year, it is considered valid.

2. Should one make his booth under a tree, it is as if he had made it in the house.[4] Should one

[1] Since one under this height would smell badly, and so be unfit to dwell in. So Bartenora. The Gemara deduces the rule of the Mishna from the fact of the ark being traditionally nine spans high and the mercy seat one (see 4*b*, 5*a*: Exod. xxv. 10, 25).

[2] See Tosefta i. 13—interpreting the triple repetition of the word סכות in Lev. xxiii. 42, 43, written twice with *vav* defective, once plene, as if סוכה in the singular had been written four times, one denoting the covering, the remaining three the walls.

[3] Hillel, called הזקן to distinguish him from others, was said to have sprung from the family of David (Jer. Taan. 68*b*) and to have come from Babylon to Palestine. Very little is known of him, as is also the case of his great rival Shammai, known too as הזקן. Hillel's motto was: "Be a disciple of Aaron, a lover and maker of peace, love men and attract them to the Law" (Aboth i. 12). When asked to express the essence of Judaism in a sentence, he replied: "Do not unto others what thou wouldst not have done unto thyself; this is the chief commandment, and all others hang on it." Shammai's motto was: "Make the study of the Law a fixed habit, say little and do much, and receive every man with a pleasant look" (*ibid.* i. 15). Of the schools founded by them, that of Hillel was noted for its milder interpretations of the Halakah, that of Shammai for a rigorous interpretation of the literal observance of the laws. In Sukkah ii. 8, an extreme instance of Shammai's rigorous zeal is given. The controversies between these two schools went on for a century or more, and eventually the views of the school of Hillel generally prevailed. See Schürer, *Jewish People, etc.*, i. 359–363 (Eng. trans.); Oesterley, *Pirke Avoth*, pp. xvi, xvii.

[4] Hence it is not valid, since he would dwell, not under one but under two roofs.

booth be erected above another, the upper one is valid, but the lower is not.[1] R. Jehudah said: If there be no dwellers in the upper one, the lower one is valid.[2]

3. If one spread over the booth a sheet to shield it from the sun,[3] or if beneath the roof to intercept the droppings from the branches; or if one spread a sheet over the framework of a bed [4] within it, the booth is not valid. But one may spread a sheet over the poles of a bedstead.[5]

4. If one have trained over the booth a vine, or a gourd, or ivy, so as to cover it, the booth is not valid [6]; but should the covering of the booth itself be larger than these, or if they have been trimmed, the booth is pronounced valid. This is the general rule: Whatever is susceptible of levitical uncleanness, and does not grow out of the soil, must not be used as a covering for the booth; but everything which does not contract uncleanness and has its growth out of the soil, may be used as a covering.

[1] R. Nahman b. Isaac says that in Lev. xxiii. 24, although סכת is read plural it is written in the singular (Gem.).

[2] The decision is not after R. Jehudah (Maimonides).

[3] The booth in this case would be covered with something subject to defilement: see § 4.

[4] קינוף = *κωνωπεῖον*, consists of four columns over which a covering is spread. This would form a tent within the booth, and so is forbidden; whereas the poles of a bedstead, being only two, and forming a narrow top, the covering over them being a slanting one and used for ornamental purposes only, is allowed. קינופין is used by the Targum in 2 Sam. xvi. 22 for Hebrew אהל.

[5] נקלימי המטה, "a bed-frame with two poles, one on each side" (Gem. 10*b*). In Esth. i. 6, the Targum renders עמודי שש by נקלימיהון.

[6] The rule is based on the use of תעשה, "thou shalt make," in the passage Deut. xvi. 13, meaning, you shall begin to make, but not use what is made already (לא מן עשוי).

5. Bundles of straw, bundles of wood, and bundles of greens must not be used to cover the booth [1]; but all these substances are allowed if the bundles be untied. In bundles, however, they may all be used for the walls.

6. According to R. Jehudah one may cover the booth with planed boards; but R. Meir [2] declares this forbidden.[3] If one have placed over the booth a planed board of four handbreadths in width, it is valid, provided that he do not sleep under it.

7. Should there be a ceiling to the booth not covered with pavement,[4] R. Jehudah says: The house of Shammai say that he should loosen the boards of the ceiling and take one out. But the house of Hillel say that he should either loosen the

[1] R. Ḥiya b. Abba, in the name of R. Johanan, says these are disallowed "because it may happen that a man comes home at evening with his bundle on his shoulder and puts it on the roof to dry it, resolving later to leave it there as a roof for the booth," and so transgress the command "Ye shall make it" by using something already made (Gem.). See § 4. Maimonides defines זרדין rendered "greens" above, as "a name for branches which are cut at the time of pruning"; Bartenora as "a kind of reed which cattle eat whilst it is green."

[2] A tanna of the third generation, styled "the light of the Law." Remarkable for his sympathy with all branches of learning; and for his tolerant attitude towards Elisha b. Abuyah, an apostate from Judaism (Ḥag. 15*b*). He lived up to his maxim: "Do little business, but he busied in the Torah; and be lowly of spirit before all men" (Aboth iv. 12 (14)). See *Jew. Encycl.*, viii. 432–435.

[3] Decision according to R. Jehudah (Maimonides).

[4] מעויבה a word of uncertain meaning. Jastrow defines it as "pavement covering the ceiling (תִּקְרָה) of the lower story and serving as flooring to the upper story." See L'Empereur's translation of Middoth, pp. 158, 159. Its origin is commonly sought in Neh. iii. 8, ויעזבו ירושלם where עזב is supposed to mean "form a concrete for fortification purposes"; see R.V., and Aben Ezra *in loc.*

boards or take one out. R. Meir says that he should take one out, but need not loosen the boards.[1]

8. Should one roof his booth with iron spits,[2] or with the long boards of the bed,[3] it is valid provided the space between them is equal to that roofed in. Should one hollow out a space in a stack of sheaves to make a booth, the structure thus made is not considered to be a booth.[4]

9. Should one entwine the walls from the top downwards, if the textile walls are higher than three handbreadths from the ground, the booth is not valid. If he should do so from the bottom upwards, if they be ten handbreadths high, the booth is valid. R. Jose [5] says: As from the ground upwards ten handbreadths, so from the top downwards is ten handbreadths.[6] If one place the covering of the booth three handbreadths from the walls, the booth is not valid.

[1] Decision according to R. Jehudah which he taught after the house of Shammai (Maimonides). On the text of this paragraph, see Ratner, *op. cit.* p. 76.

[2] These substances themselves are not valid for making the booth, since they are susceptible of levitical uncleanness. See above, § 4.

[3] בארוכות המטה (some MSS. have כארו') are those boards of the bed which extend longitudinally, as is clear from Kelim xviii. 5, where the word ארוכה is contrasted with קצרה, the short board at the head and foot of the bed.

[4] In accordance with the principle deduced from Deut. xvi. 13, תעשה; see § 4; or perhaps because of the law of sun and shade laid down in § 1.

[5] R. Jose b. Ḥalaphta was a tanna of the fourth generation, and one of the five of R. Akiba's chief disciples. Expelled from Usha by the Roman government, he returned to his native city of Sepphoris (Sabb. 33*b*). He was celebrated for his love of the study of the Law, and one of his sayings was: "He who honours the Torah is himself honoured by men, and he who dishonours it is himself dishonoured by men" (Aboth iv. 8 (10)).

[6] The decision is not according to R. Jose (Maimonides).

10. If a house have been unroofed, and they cover over the sides thereof to form a booth, then if there be a space of four cubits between the wall and the covering, it is not valid. And so in the case of a courtyard where there is a covered passage.[1] If they have covered a large booth with anything which should not be used to cover it, if there be below it a space of four cubits, it is not valid.

11. If one make his booth in the shape of a cone,[2] or leans it against a wall, R. Eleazar [3] pronounces it not valid, since it has no roof; but the wise men consider it valid. A large reed-mat made for lying down on, since it receives impurity, must not be used to cover a booth; but if made solely to cover a booth, it may be so used, and is not subject to impurity. R. Eleazar says: Whether it be small or large, if it be made for lying down on it receives impurity, and must not be used to cover a booth; but if made for a cover it may be used as such, and is not subject to impurity.

[1] אכסדרא = *ἐξέδρα*. The Targum uses the word in Judg. iii. 23 for Heb. מסדרון, *ἅπ. λεγ.* explained by Kimḥi as a place where there were many seats (סדרים וספרים) where the people sat who came to seek conference with the king. See Wagenseil's *Sota*, p. 863.

[2] צריף defined by Rashi, Gem. 19*b* as "the hunter's cave, wherein they lie in wait for birds, and which is constructed like a bee-hive, slanting, and whose roof cannot be distinguished from its sides." Maimonides, Succ. iv. 7, says: "A booth which has no roof is not valid."

[3] A disciple of Akiba. He was son of Shamna the priest, and the compiler of the Mishna was one of his pupils. A famous saying of his was: "Let the honour of thy disciple be as dear to thee as that of thy colleague; that of thy colleague as the reverence for thy teacher; and the reverence for thy teacher as that of the Most High" (Aboth iv. 15 (17)).

II.

1. He who sleeps under a bed in the booth has not fulfilled his obligation.[1] R. Jehudah said: We were wont to sleep under a bed in the presence of the elders, and they said nothing to us. R. Simeon [2] said: It is a fact that Ṭabi,[3] the slave of R. Gamaliel,[4] used to sleep under a bed. But R. Gamaliel said to the elders: You see that Ṭabi, my slave, is a scholar,[5] for he knows that slaves

[1] Since a roof cannot be interposed under the roof of a booth, and a bed might be of ten handbreadths high and so be considered a booth. "A bed in the middle of a booth, if its height be ten handbreadths, one who sleeps under it has not fulfilled his obligation, since it is like a booth in a booth" (Maimonides, Succ. v. 23).

[2] Simeon b. Yoḥai (*c.* A.D. 130–160), a pupil of Akiba. For the story of his life, see *Jew. Encycl*, xi. 359. He is traditionally connected with the authorship of Siphré and Mekilta, and Moses de Leon palmed off the Zohar on him.

[3] טבי = Τωβίας. In Jer. Succ. 52*d*. we are told that he delighted in listening to the words of the sages, and that he was accustomed to put on the phylacteries without their rebuking him (cf. Ber. iii. 3). In Ber. ii. 7, it is related that when he died his master received condolences contrary to Jewish custom in the death of a slave, and defended himself by saying: "Tabi, my slave, was not like other slaves; he was a worthy man" (אין טבי עבדי כשאר כל העבדים כשר היה).

[4] A tanna of the second generation, grandson of the Gamaliel of Acts v. 34. He terminated the opposition between the schools of Shammai and Hillel, and, as Bacher says, "the ends he had in view were the abolition of old discussions, the prevention of new quarrels, and the restoration of unity within Judaism." He introduced an addition to the Amidah in the form of a prayer against sectarians (see Abrahams, *Annotated Prayer Book*, pp. lxiv. ff.); and the central feature of the Pesaḥ Haggadah is due to him. His motto was: "Get thee a teacher, eschew that which is doubtful, and do not multiply uncertain tithes" (Aboth i. 16).

[5] תלמיד חכם is a technical term, meaning a student of the Law who devotes the whole of his life to the pursuit of learning. See *Jew. Encycl.* xi. 678.

are exempt from the law relating to the booth.[1] Hence we deduce incidentally that he who sleeps under a bed in the booth has not fulfilled his obligation.

2. Should one support his booth with a bedstead, it is valid. R. Jehudah says: If a booth cannot stand by itself, it is not valid.[2] A booth which is miserable looking,[3] if it have more shade than sun, is valid.[4] Should the covering of a booth be close, something like that of a house, although the stars are not seen through it, it is valid.

3. Should one make his booth on the top of a cart,[5] or on a ship,[6] it is valid, and people may go

[1] Cf. Ber. iii. 3; vii. 2; Ḥag. i. 1; see below, § 8.

[2] The Rabbis differ as to the reason. R. Zera says because so it is not made a permanent dwelling. R. Abba b. Mamel says because he supports it with a thing subject to defilement. The decision is against R. Jehudah (Maimonides).

[3] מדובללת explained in the Gemara (22*a*) as "thinned" (מדולדלת Rab)—a scanty covering, too much space between the sticks; or "disarranged" (מבולבלת Samuel)—one twig up, one twig down, in confused arrangement. Cf. Sota 9*b* (reference to Judg. xvi. 4). Maimonides favours the latter explanation, Succ. v. 21.

[4] Or it may be "the Mishna here intends to establish two distinct rules: (1) if the covering is irregular, so that it leaves gaps; (2) if the shaded part exceed that open to the sun; in either case the booth is valid" (Sola).

[5] The regulation is made for the convenience of those who are anxious to keep the festival whilst travelling on business. Horace, *Odes* iii. 24:

> Campestres melius Scythæ,
> Quorum plaustra vagas rite trahunt domos
> Vivunt,

whence they were styled by the Greeks ἁμαξόβιοι or ἁμάξοικοι.

[6] Provided that it remain firm when the winds blow. There is a story that R. Gamaliel and R. Akiba were on a ship, and there R. Akiba constructed a booth. On the morrow a wind blew it off; whereupon R. Gamaliel said to him: Akibah, where is thy booth? (Succ. 23*a*.) See Abrahams, *Festival Studies*, p. 61.

up to it on the festival. Should he make it on the top of a tree, or on a camel's back,[1] it is valid, but they must not go up to it on the festival.[2] If two walls of the booth are formed by a tree, and one by human hands, or two by human hands and one by a tree, it is valid, but they must not go up to it on the festival; if three by human hands and one by a tree, it is valid, and they may go up to it on the festival. The rule is this: Even if the tree be removed, yet if the booth can stand by itself, it is valid, and they may go up to it on the festival.

4. Should one make his booth between trees, so that they form its sides, it is valid.[3] Those going on a religious mission are exempt from the law of the booth [4]; so too the sick and their attendants [5];

Ships used for the Jordan traffic are excluded, since they are loaded on land and then sent into the water (Sabb. 83*b*), the land contracting defilement (*ibid.* 15*a*).

[1] The Mishna is according to R. Meir, as we learn from a Boraitha: "If one make his booth on the back of an animal it is valid, according to R. Meir; but not according to R. Jehudah."

[2] It may be used, however, on the middle days; but on the festival itself what may be detached cannot be used. From Betsa v. 2, we learn that on a Sabbath the ascending a tree and the riding on the back of an animal are both forbidden.

[3] On the condition that the trees be dense, and incapable of being moved by the wind, since it is necessary that the walls of a booth be firm. See Maimonides, Shabb. xvi. 15 (כל מחיצה שאינה יכולה לעמוד ברוח מצויה אינה מחיצה).

[4] On the principle that he who is performing one duty is free from another—העוסק במצוה פטור מן המצוה (Succ. 25*a*). A Boraitha says: "Writers of holy scrolls, or tefillim, or mezuzoth, and all engaged in work from Heaven, are exempt from all religious duties commanded in the Law" (Succ. 26*a*).

[5] So when R. Simeon b. Gamaliel was suffering from an eye complaint in Cæsarea we learn that R. Jose the Great allowed him and his attendants to sleep outside the booth (Tos. ii. 2; Jer. Succ. 53*a*).

but they may eat and drink occasionally anything outside the booth.

5. There is a story that they brought to R. Joḥanan b. Zakkai [1] a dish to taste, and to R. Gamaliel two dates and a jar of water; and they said, Bring them to the booth. But when they gave to R. Zadok [2] food of less quantity than an egg, he took it in a towel,[3] and ate it out of the booth, but did not recite the due benediction after it.[4]

6. R. Eleazar says: Fourteen meals is a man bound to eat in the booth, one daily and one nightly.[5] But the wise men say there is no limitation, except that only on the night of the first day of the festival must one take a meal in the booth.[6] Again

[1] Called "the father of all wisdom." A pupil of Hillel, and founder of the great college at Jamnia. "Like Jeremiah," says Graetz, "he wept over the desolation of Zion, but like Zerubbabel he created a new sanctuary." Of him it is said that he never walked a step without thinking of God. His motto was: "If thou hast learned (*v.l.* practised) much Torah, do not claim merit for it, for this was the purpose of thy creation" (Aboth ii. 9). See Bacher's article in *Jew. Encycl.* vii. 214 ff.

[2] A contemporary of the scholars who removed to Jamnia after the destruction of the Temple. His motto was: "Make not the words of the Torah a crown to glory in, nor a spade to dig with" (Aboth i. 7 (9)).

[3] מפה cf. Lat. mappa (Quintilian. xv. 57), of Punic origin. He had not washed his hands, and so took the food in a towel to prevent any impurity defiling it. Cf. St. Mark vii. 2, 5; and see Maimonides, Ber. vi. 1, 18. The word occurs in Ber. viii. 3, *al.*

[4] "It is a positive command of the Law to bless after eating, for it is said in Deut. viii. 10, "And thou shalt eat and be full, and thou shalt bless Jehovah thy God" (Maimonides, Ber. i. 1).

[5] An opinion based on the word תשבו in Lev. xxiii. 42. Cf. Jer. Succ. 53*a* (Lev. viii. 35).

[6] Basing their opinion on the analogy of expression, "the fifteenth," Lev. xxiii. 33, 39. Unleavened bread must be eaten on the first night of Passover (Exod. xii. 18), but later it is optional; so on the first night of Tabernacles, but later it is optional.

R. Eleazar said: Whoever has not eaten on the first night of the festival can make up for it on the last.[1] But the wise men say that no amends can be made, according to what is said, What is crooked cannot be straightened, and deficiency cannot be made up.[2]

7. Should any one's head and the greater part of his body [3] be in the booth, and his table in the house, the school of Shammai say he has not fulfilled his obligation, but the school of Hillel permit it.[4] The school of Hillel said to the school of Shammai: Was there not a story that the elders of the school of Shammai and those of the school of Hillel went to visit R. Johanan b. Hahoranit,[5] and found him sitting with his head and the greater part of his body in the booth, but his table in the house, yet they said nothing to him? The school of Shammai replied: Is this your proof? Moreover the elders said to him: If such be your custom, you have never obeyed the commandment to dwell in the booth!

[1] A Boraitha says: "If one makes amends with extra dishes he has done his duty" (Succ. 27*b*). There is a story that King Agrippa's steward asked R. Eleazar, Can one meal fulfil my duty, since I am accustomed to eat but one meal a day? To which he replied, Did you not every day prepare delicacies for yourself, and can you not even now add one dish for the sake of your Creator? (*Ibid.*).

[2] Eccles. i. 15.

[3] ראשו ורובו to be explained by the Oriental custom of reclining at meals; cf. Matt. xxvi. 20; Mark xiv. 18, *al.*

[4] Decision after Shammai according to Maimonides; after Hillel according to Bartenora.

[5] A Palestinian tanna of the first generation, and a disciple of Shammai.

8. Women,[1] slaves and children are exempt from the law of the booth; but a boy who has no need of his mother [2] is bound to observe it. There is a story that the daughter-in-law of Shammai the elder gave birth to a child on the festival; so he dug out the ceiling,[3] and made a covering over the bed because of the little one.[4]

9. All the seven days of the festival a man must make his booth a regular dwelling, and his house a temporary one. Should the rain fall, when is he allowed to remove from the booth? When a stiff dish of porridge gets spoiled.[5] The elders made a comparison: What is this to be compared to? To a slave who comes to mix the wine-cup for his master, who pours the ladle[6] in his face.[7]

[1] From the traditional interpretation of Lev. xxiii. 42, that האזרח, with the article, excludes women.

[2] Either, as explained by the disciples of R. Yannai, one who can obey the call of nature without his mother's aid; or, after Resh Lakish's opinion, one who on awaking does not call out for his mother (Succ. 28*b*). Maimonides, Succ. vi. 1, says a little boy of five or six years.

[3] Cf. Mark ii. 4 (*ἀπεστέγασαν τὴν στέγην ὅπου ἦν καὶ ἐξορύξαντες, κ.τ.λ.*).

[4] The Gemara points out that the Mishna is defective, and should read: "But Shammai is more rigorous, for it happened that his daughter-in-law, etc."

[5] תסרח, lit. "becomes putrid"; rightly explained by Maimonides as =הפסד (סריחה בכמו הפסד).

[6] קיתון = *κώθων*, properly a Laconian earthern drinking vessel, confounded with *κύαθος*.

[7] The meaning is, that if the rains fall in such abundance on the feast it is a sign that God is not well pleased with His people. In Taan. I. 1, we read "Rains are a sign of a curse on the festival" (גשמים סימן קללה בחג).

III.

1. A palm-branch [1] unlawfully acquired,[2] or one dried up,[3] is not valid. One taken from a grove devoted to idolatry, or from a city whose inhabitants have been led astray,[4] is not valid. If its top be broken off, or if its leaves are severed, it is not valid; if its leaves are only spread it is valid. R. Jehudah says: It must be tied together at the top.[5] The palms of the Iron Mount [6] are valid. A palm-branch of three handbreadths' length, large enough to hold in the hands and shake, is valid.

2. A myrtle-bough [7] unlawfully acquired, or one

[1] לולב is used in two senses: (1) as here, of the palm-branch used for the festive wreath; (2) of the festive wreath of three of the four species (ארבעה מינין) combined—the palm, the myrtle and the willow. In the Targum to Lev. xxiii. 40, the phrase כפת תמרים is rendered לוליבין. According to tradition it is the shoot of the palm-tree when budding, and before its leaves are spread abroad: Maimonides, Succ. vii. 1 (כפות תמרים האומרות בתורה הן הדיות של דקל כשיצמחו קורם העלין שלהם לכאן ולכאן אלא כשיהיה כמו שרבים והוא הנקרא לולב). Only one is to be used since כפת sing. is written, not כפות plur. (Rashi).

[2] Since it is said, Lev. xxiii. 40, "Ye shall take what belongs to you" (ולקחתם לכם). Cf. Isa. lxi. 8, Mal. i. 13. In the Gemara it is laid down that the use of a palm-branch unlawfully acquired is prohibited not only on the first day but on the remaining days of the festival; but Maimonides, Succ. viii. 9, contends that the prohibition extends to the first day only.

[3] Deduced from the passage, The dead praise not the Lord (Ps. cxv 17).

[4] Deut. xiii. 12–18; cf. 1 Sam. xi. 4–6.

[5] Decision not after R. Jehudah (Maimonides).

[6] A mountain to the south of Jerusalem where very short palms grew (Erub. 19*a*); Josephus, *De Bell. Jud.* V. 4.

[7] In the Targum to Lev. xxiii. 40, ענף עץ עבת, "boughs of thick trees" is rendered הדסין "myrtles," whose branches cover the whole tree. In Neh. viii. 15, עלי הדס and ענף עץ עבת are distinguished, and Rashi says that by the expression עלי הדס is

dried up, is not valid. One taken from a grove devoted to idolatry, or from a city whose inhabitants have been led astray, is not valid. If its top be broken off, or if its leaves are severed, or if the berries on it exceed the leaves in number, it is not valid; but if the number of berries be reduced, it is valid; but this reduction must not be done on the festival.[1]

3. A willow-branch [2] unlawfully acquired, or one withered, is not valid. One taken from a grove devoted to idolatry, or from a city whose inhabitants have been led astray, is not valid. If its top be broken off, or if its leaves be severed, or if it be a *tsaphtsapha*,[3] it is not valid. One that is withered, or from which part of the leaves have fallen off, or which grows in a field not by a brook, is valid.

meant the leaves of the wild myrtle (הדס שוטה) which are unsuitable for the Lulab, but can serve for the construction of the booth. According to Rabba the myrtle is taken because it is an emblem of peace and love, after Zech. viii. 19, "cheerful feasts; therefore love truth and peace."

[1] Since this would be a preparation of the bough, and so work which must not be done on the festival (Maimonides, Lulab viii. 5).

[2] ערבי נחל, Lev. xxiii. 40, by which the rabbis understand those which usually grow near a brook; but the end of our Mishna recognises that other willows, except the tsaphtsapha, are permitted. So others explain; those whose leaves are smooth as a brook (or, elongated as a brook).

[3] צפצפה, a species of willow growing in a waterless district, with a white stem and round leaves. The word is used in Ezek. xvii. 5, which is explained in our Gemara, 34*a*, thus: "I meant that Israel should be before Me like a shoot by the side of many waters, which is a willow (ערבה), but they have made themselves like a tsaphtsapha of the mountains." Cf. Ḳimḥi on the passage.

4. R. Ishmael [1] says: Three myrtle-boughs [2] and two willow-branches, one palm-branch and one citron are needed. Even if two of the three myrtle-boughs are broken on the top, and one is not, they are valid. R. Tarphon [3] says: Even if the three of them be broken, they are valid. R. Akiba [4] says: Just as one Lulab and one citron may be used, so may one myrtle-bough and one willow-branch.[5]

5. A citron [6] unlawfully acquired, or one

[1] Ishmael b. Elisha. A tanna of the third generation, who drew up the celebrated thirteen hermeneutic rules for the interpretation of Scripture. His motto was, "Be indulgent with the hoary head, and be kind to the black-haired (the young), and meet every man with a friendly countenance" (Aboth iii. 16 (18)). See *Jew. Encycl.* vi. 648 ff.

[2] He wishes three to be used because in Lev. xxiii. 40, we have named עבת, ענף, ערבה. Cf. Rashi on the passage; and an interesting note on later usage in Ratner, *op. cit.* p. 100.

[3] A contemporary of R. Ishmael. He is said to have been zealous in his priestly duties after the destruction of the Temple, as far as circumstances would permit. He may be identified with Justin's Trypho, who said that he had fled from Palestine on account of the war (*Dialog. cum Tryph.* i.: εἰμὶ δὲ Ἑβραῖος ἐκ περιτομῆς φυγὰν τὸν νῦν γενόμενον πόλεμον, κ.τ.λ.). The passages of the Mishna in which he is named are collected in Schürer, *op. cit.* i. 377 *n.*

[4] A tanna of the second generation, *c.* 110–135 A.D., a patriot who took part in Barcochab's insurrection. It is to a disciple of his, Aquila, that we owe the first literal rendering into Greek of the Old Testament. A memorable saying of his is: "Everything is seen, yet freedom of choice is given; the world is judged by grace, yet all is according to the work" (Aboth iii. 22 (24)). See Oesterley, *op. cit.* p. xviii.

[5] Decision after R. Ishmael and R. Tarphon (Maimonides).

[6] The phrase פרי עץ הדר in Lev. xxiii. 40, is rendered by the Targum פירי אילנא אתרונין. "The taste of its wood is like the taste of its fruit" (Succ. 35*a*). According to R. Levi the citron is called הָדָר because its fruit rests (a meaning of the root הדר, though R. Levi reads הָדָר from root דור) on the tree from year to year. R. Abahu gives the same explanation. Ben Azzai says we should read אידור (ὕδωρ), because the citron is a tree

withered, is not valid. One taken from a grove devoted to idolatry, or from a city whose inhabitants have been led astray, is not valid. One taken from an uncircumcised tree [1] is not valid; nor is one taken from a heave-offering that is unclean.[2] One should not be taken from a clean heave-offering; but if it have been, it is valid. One taken from a tree about which there is a suspicion [3] the house of Shammai declare not valid, but the house of Hillel declare it valid. One should not be taken from the second tithe in Jerusalem [4]; but if it have been, it is valid.

6. If a citron be covered with scabs over the greater part of it, if the pestlelike protuberance be taken out, if it be peeled, if it be split, if it be perforated, or if it be lacking in anything, it is not valid. If, however, the scab cover only the smaller part of it, if its peduncle be off and be perforated, but the citron itself be entire, it is valid. The Ethiopian citron [5] is not valid. One greenlike leek R. Meir pronounces valid, but R. Jehudah declares that it is not valid.[6]

which can grow beside all waters (see Field, *Hexapla, ad loc.*); and R. Tanḥuma (Jer. Succ. 53*d*, Lev. Rab. 30) says that Aquila so rendered it in his version. The word אתרוג is from the Persian *turunj*.

[1] Lev. xix. 23. See Maimonides, מאכלות אסורות, x. 9.

[2] Num. xviii. 11, 12.

[3] דמאי, fruits about which there is a suspicion as to the proper legal dues having been paid on them.

[4] For the "second tithe" to be consumed by the owner in Jerusalem, see Lev. xxvii. 30, 31; Deut. xiv. 22 ff. Cf. Ber. vii. 1.

[5] אתרוג הכושי. The Mishna may be interpreted quite literally, as Rashi—"It is called *Kushi* because it comes from Ethiopia and is black"; or the citron in question may be a Palestinian one resembling an Ethiopian one (see Maimonides, Lulab viii. 8). It is held that a citron grown in Palestine from an Ethiopian one is valid.

[6] Decision according to R. Jehudah (Maimonides).

7. R. Meir says that the legal size of a small citron is that of a nut; R. Jehudah says that of an egg; and of a large citron, of such a size that one can hold two in one hand. Such are the words of R. Jehudah; but R. Jose says it is of legal size even if it can be held in both hands.[1]

8. The Lulab [2] must not be bound except with palm-branches. Such are the words of R. Jehudah. But R. Meir says that it may be bound even with rope.[3] R. Meir also said: There is a story of the men of Jerusalem, that they bound their Lulabs with gold bands.[4] The sages replied to him: It was so, but beneath these they bound them with palm-branches.

9. And when do they shake the Lulab? [5] At

[1] The Gemara (36*b*) tells us that R. Jose told a story concerning R. Akiba, who came to the synagogue with a citron so large that he carried it on his shoulder. But R. Jehudah replied to R. Jose that no argument can be adduced from this, since the sages told Akiba at the time that his conduct was not seemly. The decision is according to R. Jehudah in that he says, "that of an egg," and after R. Jose in that he says, "even if it can be held in both hands" (Maimonides).

[2] See note on iii. 1.

[3] Decision according to R. Meir (Maimonides). In the Gemara 33*a* it is said: "There is a Boraitha, The Lulab whether bound or not bound is valid." Cf. Maimonides, Lulab vii. 6, and Menachot iii. 6. In Jer. Succ. 53*d* is given the benediction, still used, to be recited when the Lulab is made, "Blessed art Thou, O Lord our God, King of the Universe, who hast sanctified us with Thy commandments, and had commanded us to make the Lulab."

[4] Cf. Bonfils' Piyut (eleventh century) for first evening of Tabernacles.

[5] R. Johanan said the shaking was to be towards all four sides, which belong to the Creator; and to be raised because heaven is His, and to be lowered, because the earth is His. But in the West they taught that it was to be shaken towards all sides to prevent bad winds; and up and down to prevent bad dews. See Jer. Gemara *in loc.* The rabbis find a divine precept for the shaking in Lev. xxiii. 20; and a mystical reason from Ps. xcvi. 12, "Then shall all the trees of the wood sing for joy."

the verse "Praise ye the Lord,'[1] both at the beginning and at the end[2] (of that part of the prayer); and at "O Lord, we beseech Thee, save us"[3]; these are the words of the house of Hillel; but the house of Shammai say, Also at "O Lord, we beseech Thee, prosper us."[4] R. Akiba said: I was watching Rabban Gamaliel and R. Joshua,[5] and whilst all the people were shaking their Lulabs at the previously named verses, they shook theirs only at "O Lord, we beseech Thee, save us."

Whoever is on a journey,[6] and has no Lulab in his hand to shake, when he gets home let him shake a Lulab over his table.[7] If he have not done so in the morning, let him do it in the afternoon,[8] for all the day is valid for the ceremony.

10. Should a slave, or a woman, or a minor read the Hallel to a man, he must repeat after them each word of what they read, but it is a disgrace to him.[9]

[1] Ps. cxvii. 1, 2.
[2] Ps. cxviii. 29.
[3] Ps. cxviii. 25.
[4] Ps. cxviii. 25*b*.

[5] Joshua b. Ḥananiah, a pupil of R. Johanan b. Zakkai. He was held in great esteem, and in Sota ix. 15, it is said: "After R. Joshua died good counsel ceased in Israel." See Oesterley, *op. cit.* p. 21; Hyman, תי תנאים ואמורי, pp. 624–635.

[6] Cf. Ber. 30*a*.

[7] If he have forgotten to shake his Lulab before eating, he must interrupt his meal and shake the Lulab over the table.

[8] בין הערבים, lit. "between the two evenings," *i.e.* the time between the beginning of sunset and actual sunset. Cf. Exod. xxix. 39 (LXX τὸ δειλινόν), Num. xxviii. 8 (LXX, τὸ πρὸς ἑσπέραν). See Heb. Lex. *s.v.* ערב. It is illegal to shake the Lulab at night (Maimonides, Lulab vii. 10; כל היום כשר לנטילת לולב ואינו נוטל בלילה).

[9] Not to have learned it for himself, nor to be able to read. Cf. John vii. 49. Ber. 63*a*. "Whoever relieves himself from learning scripture cannot stand in the day of trouble, as is said in Prov. xxiv. 10." Those who read to such a man cannot exempt him from the duty which they themselves are not bound to perform (see ii. 8); hence he must repeat the Hallel word for word after them.

If an adult read it to him, it is sufficient to repeat after him "Hallelujah." [1]

11. Where it is customary to recite twice (the closing verses of Ps. cxviii.),[2] let one do so; where only once, let it be done once. Similarly with reference to the saying of (the final) benediction.[3] Everything depends on the customs of the district.

Whoever buys a Lulab from his fellow in a Sabbatical year,[4] the citron must be given to him as a gift, since it is not permitted to buy one in a Sabbatical year.

12. At first the Lulab was carried in the Temple seven days, but in the country only on one day.[5]

[1] At the end of each verse the congregation repeats this word. Cf. Philo. ii. 630 (ed. Mangey). See Sota v. 4, and Wagenseil's note.

[2] Verses 21–29.

[3] The saying of a benediction before the Hallel is obligatory, after the rule: "All the religious duties must have a benediction pronounced concerning them before they are performed" (כל המצות כולן מברך עליהן עובר לעשייתו). So the reference in our Mishna, as indicated above, is to the final benediction. The benediction before Hallel runs: "Blessed art Thou, O Lord our God, King of the Universe, who hast sanctified us with Thy commandments, and commanded us to read the Hallel"; that after: "All Thy works shall praise Thee, O Lord our God; and Thy pious ones, the just who do Thy will, and all Thy people, the house of Israel, with exultation shall thank, bless, extol, glorify, exalt, praise, sanctify, acknowledge the authority of Thy Name, O our King; for it is good to give thanks to Thee, and becoming to sing praises to Thy Name; for from everlasting to everlasting Thou art God. Blessed art Thou, O Lord, King adored with praises."

[4] Exod. xxiii. 10, 11.

[5] After Lev. xxiii. 40, "Ye shall rejoice before the Lord your God seven days," the expression לפני ה' אלהיכם denoting the Temple. The mystics deduce our Mishnaic rule from Ps. cxvi. 12, where אז is taken arithmetically as א"ז "one" and "seven"—the Lulab being borne in the Temple seven days, elsewhere one.

After the Temple was destroyed, R. Johanan b. Zakkai ordained that it should be carried in the country[1] seven days in memory of the Temple;[2] and he also ordained that on the second day of Passover[3] the eating of the products of the New Year should be forbidden.[4]

13. Should the first day of the festival fall on a Sabbath, all the people bring their Lulabs beforehand to the synagogue.[5] Next day, on coming early to the synagogue each one identifies his own Lulab and takes it; since the wise men say:[6] A man cannot fulfil his duty on the first day of the festival with the Lulab of his neighbour,[7] although this is allowed on the other days of the festival.

14. R. Jose says: Should the first day of the festival fall on a Sabbath, and through forgetfulness a man have carried out his Lulab into the public road,[8] he is not guilty of a breach of the law,

[1] מדינה means "outside the Temple," even in Jerusalem itself.

[2] According to R. Johanan after Jer. xxx. 17, "This is Zion, whom no one seeketh after," implying that it must be sought after (Succ. 41*a*).

[3] יום הנף, lit. "the day of waving," the sixteenth of Nisan. See Lev. xxiii. 10, 11 (והניף את העומר).

[4] R. H. iv. 3: see Fiebig's note there (Mishna: Beer and Holtzmann).

[5] Since it is forbidden to carry things outside on the Sabbath.

[6] Zebah. 79*a*.

[7] Since it is said, Lev. xxiii. 40, "Ye shall take"—with the hand; "unto yourselves"—it must not be borrowed, though it may have been presented or lent by one's neighbour. See the story in Tosefta ii. 11. Maimonides says: "If one be given a Lulab on condition of returning it, he can perform his obligation with it and then return it" (Lulab viii. 10).

[8] רשות הרבים denotes common property to which all have equal right; here the public road. The phrase is the opposite of רשות היחיד, private property, *e.g.* a place enclosed by a wall. For הרבים cf. Mark x. 45.

since he carried it out with an intention of fulfilling the law.

15. A woman receiving the Lulab from the hand of her son, or of her husband, may put it back into water on the Sabbath.[1] R. Jehudah says: On the Sabbath is may be put back, on the day of the festival water may be added to refresh it, and on the middle days[2] it may be completely changed. A minor who knows how to shake the Lulab is under obligation to do that duty.[3]

IV.

1. The Lulab and the willow-branch[4] were used sometimes six days, and sometimes seven days on the festival; the Hallel and the manifestation of joy[5] took place on eight days; the dwelling in the booth and the pouring out of the water[6] lasted seven days; and the flute-players performed sometimes five days and sometimes six.[7]

[1] To be understood of the times when the Temple was still standing.

[2] Cf. John vii. 14, ἤδη δὲ τῆς ἑορτῆς τῆς μεσούσης.

[3] The training of minors for religious practices is a rabinically ordained duty (Nazir 29*a*).

[4] The Lulab for carrying, the willow-branch for surrounding, the altar. See below, §§ 3, 5.

[5] השמחה was one of the three duties obligatory on every male Israelite when he kept the feasts at Jerusalem, the other two being the "appearing" ראייה (cf. Exod. xxiii. 17) and the "celebration" חגיגה. In Deut. xvi. 14, we read: "And thou shalt rejoice in thy feast" (ושמחת בחגך), and from Deut. xxvii. 7 we gather that the rejoicing took the form of sacrificial feasts; cf. Pesaḥ 109*a* (בזמן שבית המקדש קיים אין שמחה אלא בבשר); 1 Cor. x. 18 ff.

[6] On the altar, after the morning sacrifice, Yoma 26*b*: "They do not pour out the water on the festival except at the morning sacrifice." Cf. Maimonides, Tamid x. 6.

[7] After the evening sacrifice, up to the time of cock crowing. Tos. iv. 5; Jer. Succ. 55*a*.

2. The Lulab was used seven days when the first day of the festival fell on a Sabbath; but if it fell on any other day of the week it was used six days.[1]

3. The willow-branch [2] was used seven days when the seventh day of the willow-branch fell on a Sabbath; but if the seventh day fell on any other day of the week it was used six days.

4. How was the commandment of the Lulab fulfilled when the first day of the festival fell on a Sabbath? They brought forth their Lulabs to the Temple mount, where the sextons [3] received them, and arranged them inside the portico. The elders [4] laid theirs in the treasury. The tribunal taught the people to say: Whoever gets hold of my Lulab, let it be his as a gift.[5] On the morrow the people came

[1] According to Rabba, as a precautionary measure, lest any one should take it in his hand on an intervening Sabbath and go to an expert (בקי) to learn how to shake it, and so possibly carry it four cubits in a public place (Succ. 42*b*). Cf. III. 14.

[2] Cf. Maimonides, Lulab vii. 20: "It is a usage dating from Moses, as delivered from Sinai, that they bring to the Temple another willow besides that one which is a component part of the Lulab." See § 1 and note there. In his gloss on our Gemara, 44*b*, Rashi says that the ceremony of the willow is a Sinaitic law in the Temple, but in the Provinces an institution of the prophets, and so there only used on one day. Cf. Zohar, Gen. 16*b*.

[3] חזנין. These performed various duties, such as taking the scroll of the Law and handing it to the reader (cf. Yoma vii. 1; Sota vii. 7, 8; Shab. i. 3; Luke iv. 20, *ὑπηρέτης*). They were not priests, but Levites (Büchler, *Priester und Cultus*, p. 151). See Hasting's *Bible Dict.*, iv. 640 ff.

[4] זקנים. The members of the Sanhedrin; so called because this supreme council at Jerusalem was viewed as an institution established by Moses when he nominated "seventy men of the elders of Israel" (Num. xi. 16), to bear the burden of the people with him. Often named in N.T. (*πρεσβύτεροι*) along with *ἀρχιερεῖς* and *γραμματεῖς*. See Schürer, *op. cit.* p. 200.

[5] Lest it have come to him by theft. See iii. 1, 13.

early to the Temple, and the sextons threw down the Lulabs before them; and it happened that often they hurt each other as each was trying to seize his own Lulab. When the Sanhedrin saw the danger thus incurred they decreed that every man should use his Lulab in his own home.

5. How was the commandment of the willow-branch fulfilled? There was a place below Jerusalem called Motsa.[1] Thither the people went down, and gathered thence young willow-branches.[2] These they brought and erected at the side of the altar,[3] so that the tops of them bent over the altar. Then they sounded a plain note, a tremolo, and a plain note.[4] Every day they encompassed the altar once, saying: "Save now, we beseech Thee, O Lord; O Lord, we beseech Thee, send now prosperity."[5] R. Jehudah says that for אָנָּה יְהוָֹה they said אני והו.[6] On the particular day (the seventh)

[1] "Also named Colonia. Jer. Succ. 54*b.*: "What is Motsa? Mamtsia (ממציא) . . . named Colonia"; Bab. Succ. 45*a*: "The place was named Colonia, but why does our tanna call it Motsa? (Ans., as if מוציא), because its inhabitants are exempt from royal taxes, he calls it Motsa'" (Jastrow. *Lex.* p. 746). According to Rashi, Avod. Z. 10*a*, it was exempted from taxes because it was the abode of teachers. J. Lightfoot thinks it was situated on the banks of the Kidron (*Temple Service, xvi. 2*). Neubauer identifies it with Memci-esh-Sheikh (*Géog.* p. 16).

[2] According to Tos. iii. 1, two, one for the *Lulab*, the *other* for the altar.

[3] A Boraitha says: They were soft and eleven cubits high, so that they could cover the altar one cubit (Succ. 45*a*). The biblical basis of the custom is found in Ps. cxviii. 27.

[4] See below, § 9.

[5] Ps. cviii. 25. Cf. Matt. xxi. 8, 9.

[6] Two of the seventy-two names of God. These names are derived from the verses in Exod. xiv. 19–21, each of which contains seventy-two letters. For the scheme see the table in the *Jewish Encyclopædia*, ix. 164*a*. Some commentators explain אני והו as meaning "I and He are in one fate, save now!" after

for using the willow-branches they encompassed the altar seven times.[1] [When they departed, what were they saying? "Beauty is thine, O altar! Beauty is thine, O altar!" R. Elieser says: "To God and to thee, O altar! To God and to thee, O altar!.] [2]

6. As was done on a week-day, so likewise was done on a Sabbath; except that they gathered the willow-branches on the eve of the latter day, and lay them in gilt tanks that they might not wither. R. Johanan b. Baroka [3] says: They brought dried branches of palm-trees,[4] and beat them to

what is said in Ps. xci. 15, "I will be with him in trouble (בצרה), I will deliver him and honour him," and in Isa. xlviii. 11, "For mine own sake, for mine own sake will I do it, for how should my name be profaned?" See Ratner, *Ahawath Zion, etc.*, Sukkah, p. 120; Abrahams, *Festival Studies*, p. 17. Hochman suggests that "under this apparently meaningless but in any case difficult sentence we are to see that R. Jehudah declared the "Name" was pronounced, and that in reduction to writing and transmission אנה יהו was corrupted to אני והו, הו being mistaken for הוא and אנה corrected accordingly to אני. For יהו the recently discovered Aramaic papyri from Assouan speak: Plutarch tells us that the Jews called Evohé in the Temple. This would point to the full name having been called" (*Jerusalem Temple Festivities*, p. 119).

[1] According to Jer. Succ. 54*c* in memory of the capture of Jericho (Josh. vi. 15 ff.).

[2] *The passage within brackets is wanting in Cambridge MS. Add 470, 1 (ed. Lowe).*

[3] A tanna of the second century. He taught that "whoever profanes the Name of God secretly is punished openly, no matter whether he profane It inadvertently or act with premeditation" (Aboth iv. 5).

[4] "He thinks that dried branches of palms should be brought all seven days, and not willows" (Tosap. to Succ. 45*b*). In Lev. xxiii. 40, כפות in the plural is used—one for the Lulab, the other for the altar; but the rabbis have ruled that since כפת without ו is written, so the singular is to be understood. Maimonides says: "How is this ceremony performed in our time? They take one twig or many of willows, besides that which is in the Lulab, and strike with them on the floor of the

pieces [1] on the floor by the sides of the altar, whence that day was called "the day of the threshing of the dried branches."

7. Immediately after this the children threw down their Lulabs and ate their citrons.[2]

8. The recitation of the Hallel [3] and the rejoicing on the festival [4] took place eight days.[5] This teaches that a man is under obligation to recite the Hallel and to rejoice equally in honour of the last day of the festival as on all the rest of the days. The dwelling in the booth is for seven days,[6] in the

synagogue or against a vessel twice or thrice, without saying a benediction, since this thing is a usage of the prophets" (Lulab, vii. 22).

[1] חובטין may also be rendered "lay down," and חֲבוּטוֹ "laying down" (Jastrow). *Vide* Rabbinowicz *Var. Lect. ad. loc.* note 10. It has been suggested that the "threshing" symbolises that after the last verdure of the year had served for the altar the trees might now go on to cast their leaves (Herzfeld, *Gesch. d. Volkes Israel*, ii. p. 125). It may be an emblem of resurrection, cf. Isa. xliv. 2–4.

[2] The passage is capable of two interpretations: either (1) that the elders on going out of the Temple on the seventh day took the Lulabs from the hands of the children, and these were not thus unlawfully acquired (גזל, cf. iii. 1), since they belonged to their fathers; or (2) as translated above, שומטין being taken in the sense of זורקין, the reference throughout being to the children, since the eating of the citrons was not lawful for adults. Cf. אסור לאכול אחרונ אפילו בשביעי שהוקצה לכל היום; Lev. Rab. xxxvii. 2.

[3] Cf. Tos. iii. 2; Sopherim xx. 9.

[4] See iv. 1, and note there.

[5] Deut. xvi. 14, ושמחת בחגך. The extension to the eighth day is based on the use of אך in the following verse—והיית אך שמח.

[6] Maimonides, Sukka vi. 11: "At this time when we make two festivals out of one day we dwell in the booth eight days; but on the eighth day, which is the first day of the festival of שמיני עצרת, although we dwell in the booth, yet we do not recite the customary benediction concerning the dwelling there." The non-recital of the benediction is according to the dictum: "A benediction is not to be recited about a doubtful matter" (אין מברכין מספק).

sense that after completing the meal on the seventh day one must not pull down his booth immediately; but he may carry the furniture back to his house from the time of afternoon prayer and onward, because of the honour due to the last day of the festival.[1]

9. The pouring out of the water[2] took place thus: They filled with water from the pool of Shiloah[3] a golden bottle containing three logs.[4] When they reached the water-gate[5] they sounded a plain note, a tremolo, and a plain note.[6] The bearer of the bottle ascended the inclined plane leading to the altar, and turned to the left, where were two silver basins. R. Jehudah says they were of stucco, but their appearance was dark because of the wine. They were perforated like two slender snouts; one tube was somewhat wider and the other narrower, in order that both might empty themselves simultaneously.[7] The basin on

[1] Jer. Succ. vi. 6 (Gem.).

[2] See above, IV. 1, and Introduction, p. 17.

[3] A fountain near Jerusalem, the modern 'Ain sitti Maryam. See Isa. viii. 6, Neh. iii. 15, Joh. ix. 7, 11. The Targum Jonathan renders Gihon of 1 Kings i. 33, 38 by שילוח.

[4] A log is defined as "a liquid measure equal to the contents of six eggs."

[5] שער המים. In Shekalim vi. 3, we read: "Why is it called the Water Gate? Because through it was brought the bowl of water for the pouring out of water on the festival of Tabernacles. R. Elieser b. Jacob says: Because the waters ran out thereby, which came from under the threshold." Cf. Tos. iii. 3, Yoma 31*a*.

[6] After the passage Isa. xii. 3, "With joy ye shall draw water." Cf. Jer. Succ. V. 1; Gen. Rab. lxx. 8; Ruth Rab. iv. 10. On the notes of the shofar (תקעו והריעו ותקעו) see *Jew. Encyc.* xi. 302, and note in Fiebig's *Rosh ha-Schana*, p. 105. W. R. Smith, *Religion of Semites*, p. 231, thinks the blowing was an intended imitation of thunder.

[7] Since water empties itself quicker than wine.

the west was used for the water, that on the east for the wine; but if the water was poured into the basin for wine, or the wine into that for water, the requirements of the law were complied with. R. Jehudah says: One log sufficed for the libations of the eight days.[1] And to him who offered the libation of water they said, "Raise thy hand"; for on one occasion one poured the libation over his feet,[2] and all the people pelted him with their citrons.

10. As was done on a week-day, so likewise was done on the Sabbath; except that they filled on the eve of the Sabbath the golden bottle,[3] which had not been consecrated, from the pool of Shiloah,[4] and placed it in the Temple treasury. If it were upset or uncovered they refilled it from the laver;

[1] See iv. 1, where it is said that the pouring out of the water lasted seven days. In Succ. 47*a* we read: "The eighth day differs in three things from the other days—in Sukkah, in Lulab, and in the pouring out of the water." The rabbis are unanimous in their opinion אין הלכה כרבי יהודה. Cf. Tos. iii. 16.

[2] He was a Sadducee who rejected tradition, the "pouring out of the water" being, according to the rabbis, a tradition of Moses from Sinai. The reference is to Alexander Jannæus (126–76 B.C.), who did this, when officiating in his capacity of high priest, to express his contempt for the Pharisees (see Hochman, *op. cit.* pp. 87 ff.). The congregation would have murdered him had he not had Cilician mercenaries at hand who came to his aid and slaughtered some thousands within the boundaries of the Temple. In consequence of this massacre a wall was built by him to prevent worshippers entering the court of the sacrifices. See Tos. iii. 16; Josephus, *Antiq.* xiv. 12–15; *The Book of Jubilees* (S.P.C.K.), p. xx.

[3] חביה was a somewhat large (earthern usually) wine jug (see Levy, *Dict.* ii. 202*a*). The vessel of iv. 9 is the צלוחית, a vessel with a wide belly and a narrow neck (Jastrow).

[4] Hochman's view (*op. cit.* p. 119) that the phase שאינה מקודשת מן הש would seem to mean not sanctified by water being drawn in it from Shiloah is opposed to Rashi's explanation. Cf. Exod. xxx, 29.

for wine and water which had been uncovered cannot lawfully be brought to the altar.[1]

V.

1. For the musical performance[2] there were sometimes five, sometimes six days; this is the performance celebrated during the time of the water-drawing,[3] which does not supersede either the Sabbath or the festival. It is said: He who has not witnessed the rejoicing at this ceremony has never seen rejoicing.[4]

2. On the evening of the first day of the festival they descended[5] to the women's court, where they

[1] Since it is not fit even for a private person. Cf. Mal. i. 7, 8.

[2] See iv. 1.

[3] בֵּית הַשּׁוֹאֲבָה. The meaning of this phrase is not clear. Hochman (*op. cit.* p. 59) thinks the meaning is "the vessel for the water-drawing," and in support points out that the Mishna (iv. 9, 10) emphasises the importance of this vessel, and calls attention to the ceremony in the Ašipu-ritual, where the ceremony centred round the holy water-bowl. שואבה is otherwise unknown to Hebrew literature. It can only mean "the woman water-drawer," but there is no proof that this was ever done by a woman. The Munich MS.2 has throughout the chapter שאובה (see Rabbinowicz *in loc.*, *op. cit.*, note 1), and so too the Mishna of Lowe's edition, and the variant חשובה mentioned in Succ. 50*b* may support this reading, though R. Naḥam refers this epithet to the libation as an "important commandment" coming from the six days of creation (מצוה חשובה היא ובאה מששת ימי בראשית). The Aruch (Kohut) connects it with the Syriac שובא, "a torch," but there are serious philological objections to this, and the torch-light processions are not the central features of the festival (cf. Succ. 48*b*, Jer. Succ. 55*a*, where the name is interpreted from Isa. xii. 3).

[4] Maimonides (Lulab viii. 15) says that he who fails to contribute to the joy of the festival in proportion to his means incurs special guilt, after Deut. xxviii. 47 ff.

[5] From the court of the Israelites.

had introduced a great improvement.[1] There were there three golden candlesticks, and on the top of each of them four golden basins; and four ladders were placed near each; and four novices [2] mounted the ladders, having in their hands jugs of oil each containing one hundred and twenty logs of oil,[3] with which they replenished each basin.

3. They stripped [4] the worn-out undergarments and belts [5] of the priests,[6] and used these for wicks. There was not a court in Jerusalem which was not made bright by the light of the water-drawing.[7]

[1] By putting a railing (גזוזטרא, ἐξώστρα) round the women's compartment, so that they might be witnesses of the rejoicing. Men and women were not allowed to mingle lest any irreverence might take place. See Tos. iv. 1. A scriptural basis for the separation is sought in Zech. xii. 12–14, arguing that if the sexes are to be separated in the time of mourning, when evil passions are quiescent, much more in the time of festivity, when such passions are powerful. We may note that a similar separation was common in pagan festivities; cf. Aristophanes, *Acharn.*, 384. It should be noted that our Mishna can bear quite a different rendering to the one adopted above: "and they made great preparation there," a reference to the preparations for the illuminations.

[2] פרחי כהונה, lit. "blossoms of priesthood." They were the sons of the permanent officials of the Temple, and many functions were performed by them; see Yoma i. 7; Tamid i. 1; Sanh. ix. 6; Middoth i. 8; iii. 8.

[3] Jer. Succ. 55*b* leaves it undecided whether the phrase here means one hundred and twenty log each, or thirty each, for the four condlesticks.

[4] מפקיעין explained in Jer. Succ. 55*b* by מפשילין, "knotting in a bundle."

[5] חֲמְיָן, a Persian word, hemyân. Cf. Josephus, *Antiq.* iii. 7, 2, who describes it as a belt wound round the waist several times and reaching to the feet—"While Moses called belt אבנט we call it by a Babylonian name, Emia, for it is so called by them."

[6] *i.e.* of the common priests, see Ratner, *op. cit.* p. 134.

[7] A Boraitha taught: "A woman could pick wheat by this light." Jer. Succ. gives the height of the candlesticks at one

4. Pious men and saints danced before the people with lighted torches in their hands,[1] singing hymns and praises before them [2]; and the Levites,[3] with harps, lyres, cymbals, trumpets and all kinds of instruments without number, stood on the fifteen steps which led from the court of the Israelites to the court of the women, corresponding to the fifteen Songs of Degrees in the Psalms [4]; on these did the Levites stand with their instruments of music and song. And two priests [5] stood at the upper gate,[6]

hundred cubits, which is the height of the Temple sanctuary (Midd. iv. 6), but this figure is there objected to (55*a*). The Bab. Gem. gives the height of the candlesticks as fifty cubits. This also is probably an exaggeration, and it may be suggested that they were placed on an eminence of fifty cubits in height.

[1] For a story of R. Gamaliel, grandson of Hillel, in this connection, see Tos. iv. 4; Succ. 53*a*. Maimonides (Succ. viii. 14) says that the common people were not actors in this rejoicing, only spectators, the actors being great men of wisdom and religion.

[2] See Tos. iv. 2; Succ. 53*a*; Jer. Succ. 55*b*.

[3] Maimonides (Kele Mik. iii. 3) says: "Some were Levites and some Israelites of note, that had married into the priesthood; for none might go up into the desks of the song-men but men of note" (cf. Lulab viii. 13). See *Jew. Quart. Rev.* x. 692; Schürer, *op. cit.* i. 271 f.

[4] Pss. 120–134. A curious account of their origin is given in the Gemara: "When David digged the pits for the Temple the waters of the deep came on top and threatened to flood the world; he composed the fifteen Songs of Degrees, and therewith caused them to abate."

[5] כהנים; the Munich MS. has אנשים (see Rabbinowicz, *op. cit.* p. 162, n. 7), but the חצוצרות was almost exclusively a priestly instrument; cf. Num. x. 8; Neh. xii. 41; 1 Chron. xv. 24; 2 Chron. xiii. 12, *al.*

[6] The Gate of Nicanor, with which name, Dr. Büchler (*Jew Quart. Rev.* x. 695) suggests, our author was not familiar, or he would not have used a long circumscription. It was called "the upper gate" because it was above the court of the women (Maimonides, Kele Mik. vii.); and Nicanor Gate because there was slain Nicanor, a Greek prince, in the time of the Hasmoneans (Jer. Succ. ii. 12), or because he erected the gate (see story in Jer. Yom. 41*a*).

which leads down from the court of the Israelites to the court of the women, with two trumpets in their hands. When the crier [1] cried out they sounded a plain note, a tremolo, and a plain note.[2] When they reached the tenth step they did the same; and again when they reached the court of the women. They went on, blowing as they went, till they reached the gate that goes out to the east. When they reached this they turned their faces to the west, and said: Our fathers, who were in this place, turned their backs to the Temple and their faces to the east, and they prostrated themselves to the sun towards the east [3]; but we lift our eyes to God. R. Jehudah says: They used to repeat: We belong to God, and lift our eyes to God.

5. In the Temple they did not sound the trumpets less than twenty-one times, nor more than forty-eight.[4] Every day they sounded the trumpets twenty-one times—three times at the opening of the gates, nine at the morning sacrifice, and nine at the evening. When there were additional offerings they sounded the trumpets nine times in addition. On the eve of the Sabbath they sounded

[1] גֶּבֶר. It is disputed in Yom. 20*b* whether the meaning is "man" or "cock," but no decision is arrived at. In Jer. Succ. 55*c* it is interpreted as in the above translation (קרא גברא אכרין כרוז). See Büchler, *Priester u. Cultus*, p. 143 (Hochman).

[2] See iv. 9.

[3] Cf. Ezek. viii. 16.

[4] The Gemara says that our Mishna is not in accordance with R. Jehudah who said: "According to those who say they were few, they were not less than seven; and according to those who say they were many, they were not more than sixteen" (53*b*). But there is no contradiction, the תקיעה תרועה תקיעה R. Jehudah counting as one sounding, our Mishna as three (Jer. Succ. 55*c*).

them six times in addition—three to cause the people to cease from work, and three to mark the separation between the sacred and the secular day. On the eve of the Sabbath of the festival of Tabernacles they sounded them forty-eight times—three times at the opening of the gates, three at the upper gate, three at the lower gate, three at the drawing of the water, three over the altar, nine at the morning sacrifice, nine at the evening sacrifice, nine at the additional offerings, three to cause the people to cease from work, and three to mark the separation between the sacred and the secular day.

6. On the first day of the festival there were sacrificed thirteen bullocks, two rams, and one goat. So there remained fourteen lambs for eight divisions of priests.[1] On the first day six offered two each, and the remaining two one each. On the second day five offered two each, and the remainder one each. On the third day four offered two each, and the remainder one each. On the fourth day three offered two each, and the remainder one each. On the fifth day two offered two each, and the remainder one each. On the sixth day one offered two, and the remainder one each. So on the seventh day all were alike. On the eighth day they caused lots to be drawn, as on the other great festivals, saying that whoever offer bullocks on that day should not do so on the morrow, but that they should take turns all round.[2]

[1] The priests were divided into twenty-four divisions (1 Chron. xxiv. 7–19) who, in turn, were on duty a week at a time; but all divisions were on duty during the great festivals. See Maimonides, Tam. Umusaf, x. 12.

[2] Cf. Pesik. 193*b*; Philo, *De Victimis*, i. 2, ii. 238 f. (ed. Mangey).

7. At three periods of the year [1] all the twenty-four orders of priests shared equally in the offerings of the festivals and in the distribution of the shew-bread.[2] On the Feast of Weeks they say to each priest, Here is unleavened bread for thee, here is leavened bread! [3] The division of priests on duty offers the daily burnt-offering, vows, and the free-will offerings, and the rest of the congregational sacrifices, together with all those that have no special reference to the festival. Should the festival fall next to a Sabbath, either before or after it, all the divisions of priests share equally in the distribution of the shewbread.

8. Should a day intervene between the festival and the Sabbath, the division of priests on duty received ten loaves, and the loiterers [4] two. On the other days of the year the division entering on guard received six, and those relinquishing duty six. R. Jehudah says: The division entering on guard received seven, and those relinquishing duty five.[5] Those who entered on guard shared

[1] On the three great festivals, Exod. xxiii. 14–16.

[2] Deduced from חלק כחלק ויאכלו, Deut. xviii. 8, meaning that according to his share in the service shall be his share in the partition of food (Succ. 55*b*).

[3] When Pentecost fell on a Sabbath there was a double portion of bread to be distributed amongst all the priestly classes, the shewbread which was unleavened, and the two cakes baked with leaven which were offered by the worshippers (Lev. xxiii. 17).

[4] המתעכב explained by Rashi of those priests who were in no hurry to perform their regular course of duty.

[5] The reason being, according to R. Isaac, that the division entering received two loaves more than those relinquishing duty as a reward for the closing of the Temple gates which the latter had left open in the morning (Succ. 56*b*). R. Jehudah's dictum finds no support amongst the rabbis.

them on the north side of the Temple, and those relinquishing duty on the south.[1] The Bilgah division [2] always divided their share on the south side, since their slaughter-ring was immovable and their window stopped up.[3]

[1] Various reasons are given: (1) That the people might see who were going on and who were going off duty; (2) that honour might be accorded to those going on duty; (3) because there is a tradition, that all entering the Temple should do so on the right side, and then going round leave it on the left. Succ. 56*b*, Jer. Succ. 55*d*.

[2] This was the fifteenth division, 1 Chron. xxiv. 14.

[3] Each division had an iron ring to secure the sacrificial animals, and a window for keeping the slaughtering knives, on the north. According to one opinion the Bilgah division incurred the punishment named in the text owing to the apostacy of Miriam, a member of that house, who, in the time of Antiochus Epiphanes, denied her faith and married a Greek soldier. When the Greeks entered the Temple she struck the altar with her sandal, crying out in Greek, "Wolf, wolf (*Λύκος, λύκος*), thou hast devoured the wealth of Israel, and hast not helped them in their hour of need!" According to another opinion the punishment was due to the delay in their entering on their priestly functions, so that the division of Jeshebeab was compelled to take their place (Succ. 56*b*; Tos. iv. 28; Jer. Succ. 55*d*). In the Jerus. Talm. the question is asked why the order of Bilgah was not removed altogether, and the answer given, that it is a hard thing before God to remove from its place the genealogical chain (קשה לפני המקום לעקור שלשלת יוחסין), and moreover the number of the divisions cannot be diminished since it is said in 1 Chron. ix. 22, "Whom David and Samuel the seer did set up באמונתם," or as it can be read באומנותם—"in their regular succession."

TOSEFTA

I.

1. A BOOTH which is more than twenty cubits high is not valid; R. Jehudah, however, considers it valid.[1] R. Jehudah said, There is a story that the booth of Helen [2] (in Lod) was higher than twenty cubits, and the elders were going in and out of it, and no one said anything to her. The sages said to him, It was because she was a woman, and a woman is exempt from the obligation of keeping the festival. He said to them, And were not her seven sons scholars, and all were sleeping [3] in the booth? [4]

2. A booth on which the sun is more frequently than the shade is not valid. This applies only to the upper part of the booth; but as for the sides,

[1] Up to the height of forty or fifty cubits (Succ. 2*b*).

[2] Queen of Adiabene, and wife of Monobaz I. She was a convert to Judaism. Accompanied by her son Izates she visited Jerusalem about 43 A.D. and presented to the Temple a golden shell-shaped portal for the inner door (Yoma 37*a*). She became a Nazirite, and after her death her remains were deposited in Jerusalem in a tomb which she had built there during her lifetime.

[3] ישנין: some text have שרויין, "dwelling."

[4] Succ. 2*b* adds: "and, besides, she did nothing which was not in accordance with the will of the sages."

even if they were wholly exposed to the sun, the booth would still be considered valid.[1]

3. If one cover the sides of a bed or the sides of a tree which are ten handbreadths high, if the part exposed to the sun be greater than that of the shade, it is valid; but if not, it is not valid.

4. A shepherd's booth, or one of fruit-pickers,[2] or one stolen is not valid. If one cover the booth with cords, or with bundles of sheaves, it is not valid; if with ordinary reeds, or with forked reeds, even though they be bound together, it is valid.

5. Should one cover a booth with hard flax-stalks,[3] it is valid.

6. Should one cover a booth with flax-stalks after they are soaked, beaten and baked, it is not valid. Should one cover it with ears of corn, if the straw be more than the corn, it is valid; if not, it is not valid. R. Jose b. Jehudah says: If one cover it with torn pieces of garments, it is valid.

7. A booth may be covered with planed boards, according to R. Jehudah; but the sages say: Provided there be between them sufficient space. R. Jehudah says: There is a story that at the time of religious persecution they were setting up ladders, and covering them with boards, and sleeping under them. The sages answered him: The time of persecution is no argument, but all admit that even

[1] Where sun and shade are equal, the commentators declare the booth to be valid.

[2] Some texts have חיוצרים, "potters"—the outer compartment serving as a workshop, the inner as a dwelling. See Ratner, *op. cit.* p. 68.

[3] חוצני פשתן = flax-stalks before they are prepared for spinning. In Succ. 12*b* R. bar bar Ḥanah says he is uncertain as to the meaning of the phrase. On the *v.l.* חושני, see Rabbinowicz, *op. cit. a.l.*

if the boards be four handbreadths wide there must be between them sufficient space. Should one hang thereon (Persian) nuts,[1] or pomegranates, or olives,[2] or bunches of grapes, or wreathes of corn, it is valid; but they may not eat of them except on the last day of the festival; if, however, there is an agreement about them that they may be eaten during the festival, it is allowed.[3]

8. If a large courtyard be surrounded by pillars,[4] the pillars will be like sides; and a man can even make his friend a side in order to eat and drink; and not only so, but he can erect his bed there, and spread over it a sheet that the sun may not fall on those who eat nor on the dead. The sages acknowledge to R. Elieser that tents are not made at the beginning of the festival, and it is not necessary to say on the Sabbath,[5] How do they differ? Only with reference to additions, for R. Elieser says, No additions are made on the feast, and it is not necessary to say on the Sabbath; whereas the sages say, They may be made on the Sabbath, and it is not necessary to say on the festival.

9. There is a story of R. Elieser that he was sitting in the booth of R. Johanan b. Ilai in Cæsarea when the sun approached the booth. He said to Johanan, How would it be to spread a sheet over

[1] אגוזין פרסקאות. Some texts omit פרסקאות (=τὰ περσικά) which has come in from Succ. 10*a*. See Rabbinowicz, p. 24.

[2] גְּלוּסְקָאוֹת, superior olives already pressed when set out for sale=θλασταὶ σταφυλίδες.

[3] See Betsa, 30*b*.

[4] And there is not between them a gap of less than three handbreadths, the parts so separated being considered as a solid partition. So לבוד, the legal fiction of considering them united in such a case. See Succ. 16*b*.

[5] Sabb. 125*b*.

the booth? He replied, There is not a tribe in Israel which has not given rise to a judge.[1] The sun reached to half the booth. [R. Elieser repeated his question.] He answered, There is not a tribe which has not given rise to a prophet; the tribes of Judah and Benjamin gave rise to kings [2] at the command of prophets. The sun reached the feet of R. Elieser, when Johanan lifted up a sheet and spread it over the booth. R. Elieser bundled up his garments, and went out.

10. Should one make his booth in the shape of a cone, or have placed it against a wall, it is not valid. But R. Elieser acknowledges that if it be placed on a roof with an aperture of a handbreadth s width, or if it be higher than the ground by a handbreadth, it is valid. Matting made of shavings or of large reed-grass can be used as a covering, but if it be small they cannot cover with it. Reed mats or rush [3] mats, if large, may be used as a covering, but not if woven together. But R. Ishmael b. R. Jose [4] said in the name of his father that even if woven together they may be used; and so R. Dosa [5] says, following his opinion.

[1] He put him off with these words because he never said anything he had not heard from his teacher (Succ. 27*b*). Rashi says: "From Reuben, Simeon, Gad and Asher I have not found that judges were descended." But possibly the judges whose tribes are not mentioned were traditionally descended from these tribes.

[2] Saul and David.

[3] חֲלָף, a species of rush, so named from its sharp edges.

[4] A tanna of the third century, who is said to have committed the whole Bible to memory (Jer. Meg. 74*d*). See *Jew. Encycl.*, vi. 650.

[5] A tanna of the fourth generation, not to be confused with the Palestinian amora (fourth century) of the same name. Strack, *Einleitung*, p. 95.

11. As for him who makes his booth on a waggon which is higher than ten handbreadths, R. Jose b. Jehudah [1] says in the name of R. Jose, He who sleeps under a waggon is as if he slept under a bed.

12. As for him who erects four posts, and covers them over, R. Jacob [2] says, It should be considered whether, if they be divided, each post would reach a span on each side ; [3] if so, the booth is valid ; if not, it is not valid.

13. But the sages say : There must be two walls as usual ; and the third wall is sufficient, even if it be one handbreadth. R. Simeon says : There must be three as usual, and a fourth is sufficient, even if it be one handbreadth.[4] R. Simeon b. Elazar [5] says in the name of R. Meir : If two be made by a man's hands and one by a tree, the booth is valid and they may go up to it on the festival.

II.

1. Those out on a religious message are exempt from observance of the festival, notwithstanding that it is said : It is no praise for a man to leave his

[1] A tanna of the fourth generation, often in controversy with R. Jehudah I. *Jew. Encycl.*, vii. 243.

[2] b. Ḳorshai, a contemporary of Simon b. Gamaliel II., and a teacher of R. Jehudah I. A famous saying of his is : " In this world there is no reward for good deeds ; the rewards promised will be awarded in the world which is wholly good and eternal " (Kid. 39*b*).

[3] Succ. 4*b* ; Erubin, 4*b*.

[4] The sages base their opinion on the Massora of Lev. xxiii. ; R. Simeon on the words as they are read. See note on p. 29. In the Gemara 6*b* we read that R. Simeon infers his theory from Isa. iv. 6—if the booth have not three walls it cannot be a protection from wind, etc.

[5] See note on Mishna i. 11.

house during the festival.[1] There is a story of R. Ilaï,[2] that he went to visit R. Elieser in Lud. He said to him, What does this mean, Ilaï? are you not one of those who rest on the festival? [3] is it not said, It is no praise for man to leave his house during the festival since it is said, And thou shalt rejoice, thou and thy house? [4]

2. The sick and their attendants are exempt from observance of the festival; and not only one who is dangerously ill, but even one who has a headache or a pain in his eyes. R. Simeon b. Gamaliel said: Once I was in Cæsarea with pain in my eyes, and R. Jose allowed me and my attendant to sleep outside the booth. Rabbi said, Once I and R. Elieser b. Zadok [5] were visiting R. Johanan b. Nuri [6] at Beth-Shearim,[7] and we were eating figs and grapes outside the booth; and thus was Rabbi saying, Every booth which is not four cubits square is not valid. But the sages say, If it contain space for the head, and the greater part of the body only, it is valid.

3. There is a story of the men of Jerusalem that

[1] Jer. Succ. II. 5.

[2] The father of R. Jehudah, and pupil of R. Elieser (Succ. 27*b*). He is mentioned once in the Mishna, Erub. ii. 6. See Hyman. *op. cit.* i. 142 ff.

[3] R. Elieser used to say: "I, for one, praise the laggards, because they do not leave their houses on a festival" (Succ. 27*b*).

[4] Cf. Deut. xvi. 14.

[5] Grandson of a tanna of the same name. Flourished in the second century. Strack, *op. cit.* pp. 88, 94.

[6] A tanna of the third generation, and colleague of R. Akiba, with whom he had many disputes on legal questions. A pupil in his earlier days of Rabban Gamaliel II., for whom he had a warm regard (Erub. 41*a*). He was head of the college in Beth-Shearim.

[7] South of Sepphoris. In Jer. Ter. 46*a* called בית שרי.

they were lowering their beds through windows which were ten handbreadths high, and were sleeping under them. A lath roof prolonged beyond the walls of a booth is to be judged as if it were a booth. The watchmen of the city who watch by day are exempt from the law of the booth by day, but under obligation by night; those who watch by day and by night are exempted both by day and by night. Travellers are under obligation by night, but exempted by day. Keepers of gardens and parks are exempted both by day and by night.[1] R. Eliezer b. Zadok said: When I was studying Torah with R. Johanan the Horonite[2] I observed him eating his bread dry, for those were years of scarcity. I went and told my father, who said to me: Take him some olives. So I took some to him. He took them and looked at them; but when he saw that they were moist he said to me, I do not eat moist olives. So I went and told my father, who said to me, Go and tell him that the olive (bottle) is perforated according to the laws of the school of Hillel,[3] but the lees have stopped it up, to show that one may eat profane things from no impure motive. So though he was a disciple of the school of Shammai he was guided by the opinions of the school of Hillel.

4. Should one eat in the booth and rain fall, and he leave it, even if the rain cease we do not oblige him to return and finish his meal. Should one be sleeping in the booth and rain fall, and he leave it,

[1] Some texts read: "exempted by night, but under obligation by day." See Ratner, *op. cit.* p. 85.

[2] Palestinian tanna of the first generation. He is variously termed יוחנן החורוני, יוחנן החורני, יוחנן ב' החורנית, יוחנן ב' החורוני.

[3] Yebam. 15*b* (מודים שאם ניקב וסתמוה שמרים שהיא טהורה).

even if the rain cease we do not oblige him to return until he wake up again.[1]

5. On account of four things are the luminaries eclipsed; the writing of forgeries, the bearing false witness, the cutting down of good trees,[2] and the breeding of small cattle. On account of four things the property of householders in Israel is confiscated to the government: for delaying a satisfied bond of indebtedness, for lending on interest,[3] for promising and not performing, for offering to remit a debt and not doing so.

6. When the luminaries are eclipsed it is an ill-omen[4] to the whole world. What is this to be compared to? To a king who made a feast and notified the wayfarers; he was angry with them, and bade the steward remove the lamp from before them, so that they were all sitting in darkness. R. Meir says: When the luminaries are eclipsed it is an ill omen to the enemies of Israel.[5] What is this to be compared to? To a teacher who went to a secondary school, and said, Bring me a strap. Who is more afraid? The child who is accustomed to being beaten. When the sun is eclipsed it is an ill-omen to the nations of the world; when the moon is eclipsed it is an ill omen to the nations of the world, but a good omen to Israel; for the Gentiles reckon time from the sun, but Israel reckons time from the moon; when it is eclipsed in the east, it is an ill omen to the dwellers

[1] שיעור: some texts שיאור, "until the morning came."
[2] *I.e.* fruit-bearing trees in the land of Israel.
[3] Cf. Exod. xxii. 25; Lev. xxv. 36, 37; Deut. xxiii. 19.
[4] סימן רע=σημεῖον κακόν: cf. Ber. v. 5.
[5] Meaning Israel itself, who has experience in afflictions Succ. 29*a*).

in the east; when in the west, it is an ill omen to the dwellers in the west; when in the centre, it is an ill omen to the whole world. When the sun and the moon are turned as it were to blood, punishment by the sword comes on the world, punishment by pestilence and by famine. When they are eclipsed at the time of their rising punishment tarries in coming; when at the time of their setting punishment hastens to come; but there are those who say just the reverse of this. There is no nation punished whose gods are not punished with it, as it is said, And against all the gods of Egypt will I execute judgments, I am Jehovah.[1] When Israel is busied in the study of Torah it is not troubled by these things, for it is said, Thus saith Jehovah, Learn not the way of the nations, and be not dismayed at the signs of heaven, for the nations are dismayed at them.[2]

7. A palm-branch which is dried up, or whose top is broken, is not valid. A willow of a naturally watered field, or a mountain willow, is valid. If this be so, why is it said, Willows of the brook? [3] To exclude the tsaphtsaph.[4] What is the tsaphtsaph? It has leaves serrated like a saw, and such a willow is not valid; its stem is white and its leaf rounded.

8. A myrtle and a willow which have been lopped, and palms coming out between them, are valid. The size of a myrtle and a willow must be three handbreadths, that of a palm-branch four.

[1] Exod. xii. 12.
[2] Jer. x. 2.
[3] Lev. xxiii. 40.
[4] See note on p. 41.

R. Tarphon says: In a cubit there are five hand-breadths.[1] As for these four kinds of plants, just as nothing must be taken away from them so must nothing be added to them.

9. If one have not a citron he must not take in his hand a quince, or any other fruit. Withered fruits are valid, but dried up ones are not valid. R. Jehudah, however, says that even dried-up ones are valid. And again he says: There is a story of the men of Carbin [2] that they used to transmit their Lulabs in the time of persecution. They said to him, The time of persecution is no proof.[3]

10. A Lulab whether bound or not bound is valid. R. Jehudah says, One bound is valid, but one not bound is not valid. One must not tie it together on the day of the festival; but one can draw out a twig from it, and bind it. They do not bind the Lulab but with its own kind—the words of R. Jehudah. R. Meir says, It may be tied even with a cord. He also says: There is a story of the men of Jerusalem, that they were binding their Lulabs with gold bands. They said to him, Do you seek a proof from this? the fact is they were binding them with their own kind beneath the gold bands. R. Eleazar b. Zadok said: Thus were the men of Jerusalem accustomed to do; each went to the synagogue with his Lulab in his hand; when he stood up to interpret or when he passed before the ark,[4] the Lulab was in his hand; when he stood up

[1] Cf. Kel. xvii. 10.

[2] Name of a place near Ecbatana. Vv. ll. are כַּרְכּוּ, כַּרְבּוּ, כַּרְכִּין; see Aruch *s.v.*

[3] Since it is an abnormal occasion.

[4] *i.e.* to act as reader of the prayers.

to read the Law or to lift up his hands [1] he laid the Lulab on the ground ; when he went forth from the synagogue he held the Lulab in his hand ; with it in his hand he went forth to comfort mourners ; with it in his hand he went to visit the sick ; when he went to the college he then gave it to his servant,[2] who carried it back again to his house.

II. On the first day of the festival no man fulfils his duty with his neighbour's Lulab, except he have given it to him as a real gift. There is a story of Rabban Gamaliel and the elders [3] who were going on board ship and had no Lulab with them. Rabban Gamaliel bought a Lulab for a gold denarius, and when he had fulfilled his duty with it he gave it as a real gift to his fellows ; and when they had in turn passed it thus on and fulfilled their duty they returned it to him. R. Jose says : On the first day of the festival, after one has fulfilled his duty with the Lulab, he is forbidden to remove it.

III.

I. The Lulab suspends the Sabbath in the beginning of its duty, and the willow in the end of its duty.[4] There is a story that some Boëthusians [5] once hid the willows under some great stones on the Sabbath eve ; but when this had become known

[1] *i.e.* if a priest, to bless the people.

[2] Some texts read " to his son " (לבנו).

[3] Named in Succ. 42*a* as R. Joshua, R. Elazar b. Azariah, and R. Akiba.

[4] See Mishna iv. 2, 3.

[5] Sadducees are meant, as often in Tosefta and Talmud, Zadok, otherwise unknown, is said in the Avoth de Rabbi Nathan v. to have been, with Boethos, a disciple of Antigonus of Socho. See Schechter, ARN. p. 26.

to the common people they came and dragged them out from under the stones on the Sabbath [1]; for the Boëthusians do not acknowledge that "the beating of the willow" [2] suspends the Sabbath. The law of the willow is a usage dating from Moses as delivered from Sinai; and Abba Saul [3] deduces it from Scripture, since it is said, Willows of the brook,[4] the plural denoting two, one for the Lulab, and one for the altar. R. Elieser b. Jacob [5] says: Thus were they saying, To Him and to thee, O altar; to Him and to thee, O altar!

2. Eighteen days and one night (in the year) the entire Hallel is repeated [6]; and these are, the eight days of Tabernacles, the eight days of Ḥanuka,[7] the first day of Passover, the night of the first day of Passover, and the first day of Pentecost.

3. Whence is the name "Water Gate"? It is so called because through it they take the flask of water used for the libation at the Feast. R. Eliezer b. Jacob says of it: "The waters are dripping," [8]

[1] The common people (עם הארץ) did not know that it was forbidden to remove them on the Sabbath. Cf. *ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον*, John vii. 49; Sota 22*a*; Aboth ii. 6.

[2] See note on p. 52 (Mishna iv. 6).

[3] A tanna of the third generation, and compiler of a collection of mishnayoth of which remains are preserved in our Mishna. Two well-known sayings of his are "Discord in the school causes general corruption," and "Morality is greater than learning." See *Jew. Encycl.* xi. 78.

[4] Lev. xxiii. 40, ערבי נחל.

[5] A tanna of the third generation, not to be confused with a tanna of the same name of the first generation. See *Jew. Encycl.* V. 116; Oesterley, *Pirke Aboth*, p. 53.

[6] Cf. Arakin 10*a*.

[7] The Feast of the Dedication (1 Macc. iv. 36 ff.; cp. Ps. xxx. title; Joh. x. 22). See Introduction, p. 16.

[8] Ezek. xlvii. 2. Cf. Yalkut Ezek. § 383; Pirke R. Eliezer, c. 51.

intimating that water oozing out and rising, as if from this flask, will in future days come forth from under the threshhold of the Temple; and so it says, When the man went forth eastward with the line in his hand, he measured a thousand cubits, and caused me to pass through the waters, waters that were to the ankles,[1]—intimating that a man can pass through waters up to his ankles; and again he measured a thousand, and caused me to pass through the waters, waters that were to the knees,[2] —intimating that a man can pass through waters up to his knees.

4. Another intepretation of "waters that were to the knees (ברכים)," —intimating that after they have been blessed (מתברכין) they flow out.

5. Again he measured a thousand, and caused me to pass through the waters, waters that were to the loins,[3]—intimating that a man can pass through waters up to his loins.

6. Afterwards he measured a thousand, and it was a river that I could not pass through.[4] Though one cannot cross it on foot, yet one may be able to do so by swimming; though one cannot cross it in a small boat, as we learn from the Scripture, For the waters were risen, waters to swim in [4]—they were risen too high for swimming.

7. Though one cannot cross it in a small boat, yet one may be able to do so in a large boat, as we learn from the Scripture, There shall not go thereon any rowing ship.[5]

8. Though one cannot cross it in a large boat, yet one may be able to do so in a fast sailing

[1] Ezek. xlvii. 3. [2] Ezek. xlvii. 4. [3] Ezek. xlvii. 4.
[4] Ezek. xlvii. 5. [5] Isa. xxxiii. 21.

vessel,[1] as we learn from the Scripture, And gallant ship shall not pass over it.[2] And so it is said, And it shall come to pass in that day, that living waters shall go out from Jerusalem, half of them toward the eastern sea, and half of them toward the western sea; in summer and in winter shall it be.[3]

9. It may be other fountains will be mixed with them, as we learn from the Scripture, In that day shall there be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.[4] Whither do the waters go? To the Mediterranean, and to the sea of Tiberias, and to the Dead Sea, that their waters may be healed, as it is said: And he said to me, These waters issue forth towards the eastern region—that is the Dead Sea; and shall go down into the Arabah —that is the Sea of Tiberias; and they shall go towards the other sea—that is the Mediterranean Sea; and the waters shall be healed; and it shall come to pass that every living creature which swarmeth, in every place whither the river comes,[5] shall live; and there shall be a very great multitude of fish; for these waters are come hither, that all things may be healed and live, whithersoever the river cometh.[6] And it also says: And it shall come to pass that fishers shall stand by it; from Engedi even unto Englaim shall be a place for the spreading

[1] בורנו (for לְבוּרְנִי) = *Λιβυρνὶς ναῦς*; cf. Targ. on Isa. xxxiii. 21; Yoma 77*b*.
[2] Isa. xxxiii. 21.
[3] Zech. xiv. 8.
[4] Zech. xiii. 1.
[5] Massoretic text has "the rivers came."
[6] Ezek. xlvii. 8, 9.

of nets; their fish shall be after their kinds, as the fish of the Great Sea, exceeding many.[1]

10. And it also says: But the miry places thereof and the marishes thereof, shall not be healed; they shall be given for salt.[2] And also: By the river, upon the bank thereof, on this side and on that side, shall grow every tree for meat, whose leaf shall not wither, neither shall the fruit thereof fail; it shall bring forth first-fruits every month, because the waters thereof issue out of the sanctuary; and the fruit thereof shall be for meat, and the leaf thereof for healing[3]—intimating that all "the waters of creation"[4] will come forth as from the mouth of this flask.

11. So the well, which was with Israel in the wilderness,[5] was like a rock of the size of a k'bara,[6] and was oozing out and rising as from the mouth of this flask, travelling with them up the mountains and going down with them to the valleys. Wherever Israel encamped it encamped opposite them before the door of the Tabernacle. The princes of Israel with their slaves surrounded it, and said over it this song, Spring up, O well, sing ye unto it.[7] Then the waters bubbled forth, and rose on high like a pillar; and every one drew out the staff of his tribe and family, as it is said,

> The well which the princes digged,
> Which the nobles of the people delved,
> With the sceptre and with their staves.[8]

[1] Ezek. xlvii. 10. [2] Ezek. xlvii. 11. [3] Ezek. xlvii. 12.
[4] See *Jew. Encycl.* xii. 476.
[5] Cf. 1 Cor. x. 4 (ἔπινον ἐκ πνευματικῆς ἀκολουθούσης πέτρας); see Driver in *The Expositor*, 1899, pp. 15–18.
[6] כברה, a large round vessel.
[7] Num. xxi. 17. [8] Num. xxi. 18.

12. And from Mattanah to Nahaliel; and from Nahaliel to Bamoth; and from Bamoth to the valley, etc.[1]—going round every camp of the Lord,[2] and watering all Jeshimon; and it made mighty streams, as it is said, And streams overflowed.[3] And they were sitting in skiffs,[4] going from place to place, as it is written, They ran in the dry places like a river.[5]

13. If Israel went up on the right, it would come down on the right; if on the left, it would come down on the left. The waters which emptied themselves from it became a great river, pouring themselves into the Mediterranean, and bringing thence all the precious things of the world, as it is said, These forty years the Lord thy God hath been with thee; thou hast lacked nothing.[6]

14. There were two silver bowls on the top of the altar, one for water and the other for wine; that on the western side for water, that on the eastern for wine. If the priest poured the wine into that meant for the water, or vice versâ, he complied with legal requirements. R. Jehudah says: The bowls were of plaster, but had become black because of the stain of the wine; and they had cavities like two slender snouts, by which the water and the wine went down into the pipe,[7] and which they constructed when the Temple was built.[8]

[1] Num. xxi. 19, 20.
[2] Some texts read "of Israel."
[3] Ps. lxxviii. 20.
[4] אסיפקאות=*σκάφαι*, scaphæ.
[5] Ps. cv. 41.
[6] Deut. ii. 7.
[7] לפילון. Some texts have לשית, "to Shith." See iii. 15; Hochman, *op. cit.* p. 118.
[8] Some texts have "when Solomon built the Temple."

15. The water and the wine go down to Shith,[1] and are swallowed up in the midst of it, as it is said, In the holy place (בקדש) thou shalt pour out a drink-offering of strong drink unto the Lord.[2] So a place was made for it to be swallowed up in a consecrated way (בקדושה). R. Jose says, Shith was hollowed to the abyss, as it is said, Let me sing of my beloved a song of my beloved touching his vineyard; my beloved had a vineyard in a very fruitful hill; and he digged it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it—that is the Temple—and hewed out a winepress therein[3]—that is the altar; and also, hewed out a winepress therein—that refers, too, to Shith. R. Elazar b. Zadok says[4]: There was a small passage between the graded ascent and the altar; once every six or seven years novices[5] went down there and collected thence the coagulated wine, which was like cakes of fig, and brought it up and burnt it in a consecrated way (בקדושה), as it is said, In the holy place (בקדש) thou shalt pour out a drink-offering of strong drink unto the Lord.[6] So as they poured it out in a consecrated way, in the same way did they burn it.

16. At what time do they offer the libation? With the pieces of the daily burnt-offering. There

[1] שִׁית: R. Ishmael said "Read not בראשית (Gen. i. 1), but ברא שית—He hollowed out Shith." In Gen. Rab. lxx. 8, "the great stone" (Gen. xxix. 2) is explained as שית בית השואבה.

[2] Num. xxviii. 7.

[3] Isa. v. 1 ff.

[4] Pas. 34*a*, where the saying is ascribed to R. Johanan b. Baroka.

[5] See note on p. 56.

[6] Num. xxviii. 7.

is a story of a certain Boëthian that he poured the water over his feet, and all the people threw their citrons at him.[1] On that day the horn of the altar was damaged, and the service ceased whilst they brought a lump of salt and put it on it that it might not appear to be damaged; for any altar which has no horn, nor graded ascent, nor foundation is not valid.[2] R. Jose b. Jehudah says, Also if there be no Sobeb.[3] The libation of water occurred all the seven days of the festival; R. Jehudah says all eight. He also says, One log were they pouring out all the eight days; but the sages say three logs, a little wine being added to the water and a little water to the wine.

17. As for the sacrificial waters one is not held guilty on account of *piggul*,[4] or of *nothar*,[5] or of uncleanness. Therefore if they have become unfit or unclean they are taken to the house of burning; but in the cases of the bottle and flask themselves one is guilty of transgression, since the things themselves are holy.

18. R. Akiba says: The Law says,[6] Bring an omer of barley at Passover, for it is the season of the barley crop, that the increase may be blessed to thee; bring wheat as an offering of first-fruits

[1] See note on p. 54.

[2] Midd. iii. 3.

[3] The Sobeb (סוֹבֵב) was the gallery round the altar for the priest to walk on.

[4] פִּיגּוּל is "a sacrifice rejectable in consequence of an improper intention in the mind of the officiating priest"; Lev. vii. 18; xix. 7.

[5] נוֹתָר, "portions of sacrifices left over beyond the legal time and bound to be burnt": Lev. xix. 6.

[6] Ros. H. 16*a*.

at Pentecost, for it is the season of the wheat harvest,[1] that the fruits of the tree may be blessed to thee; pour out water at Tabernacles, for it is the rainy season, that the rains may be blessed to thee, for it is said, And it shall be, that whoso of all the families of the earth goeth not up unto Jerusalem to worship the King, Jehovah of hosts, upon them there shall be no rain; and if the family of Egypt go not up, neither shall it be upon them.[2]

IV.

1. Formerly when they were beholding the joy at the ceremony of the water-drawing the men were beholding it from within the Temple precincts and the women from without. But when the supreme court (בית דין) saw that they behaved in a frivolous manner they erected three balconies in the court, facing the three sides, that from them the women might behold the rejoicing at the ceremony. So when they were beholding the rejoicing at the ceremony the sexes were not mixed up together.

2. Saints and pious men were dancing before them with torches, and saying words of praise. What were they saying? Happy is he who has not sinned, and whoever has sinned shall be forgiven. Some of them were saying, Happy am I whose youth hath not shamed my old age; this was said by the pious men. And others of them were saying, Happy am I whose old age can atone for my youth; this was said by the penitents.

3. Hillel the elder used to say: To the place

[1] Some texts read "trees" (וכמ"ד חטה מין אילן הוא).
[2] Zech. xiv. 17, 18.

which my heart loveth, there my feet lead me; if thou comest to My house (saith God) I will go to thine; if thou comest not to My house I will not go to thine; for it is said, In every place where I record My name I will come unto thee, and I will bless thee.[1]

4. There is a story of R. Simeon b. Gamaliel that he was dancing with eight lighted torches, and as he did so not one of them fell to the ground; and when he prostrated himself he put his finger on the pavement, bending himself and kissing it, and then standing upright again.[2]

5. R. Joshua b. Ḥaninah said: All the days of the rejoicing at the water-drawing our eyes had no sleep, for we rose early in the morning for the morning sacrifice; thence we went to the synagogue; thence to the college; thence to the additional prayers; thence to eat and drink; thence to afternoon prayer; thence to the evening sacrifice; thence to the rejoicing of the water-drawing.

6. R. Jehudah says: Whoever has not seen the basilica-synagogue[3] of Alexandria has never seen the great glory of Israel. It is something like a

[1] Exod. xx. 24. Dr. Büchler (*Jew. Quart. Rev.* x. 706) thinks that Hillel did not make this remark at the festival of the water-drawing, since it is not said here that it has reference to this occasion, and in Succ. 53*a* there is in the same connection another sentence of his which has nothing to do with the festival—"If I am here all is here; and if I am not here, who is here?"

[2] Succ. 53*a* adds: "and this is Ḳidah" (קִידָּה), the word being explained in Meg. 22*b* as "falling on the face" (reference to 1 Kings i. 31).

[3] דיפליסטון: דיפלי = διπλῆ (στοά). There are various readings; cf. Jer. Succ. 55*a*, and Ratner's note *in loc.*, *op. cit.* pp. 131 ff. Philo (ed. Mangey, ii. 568) mentions an especially beautiful synagogue in Alexandria which is probably to be identified with the one named here.

large colonnade [1] with porches within porches, and accommodating sometimes double the number of those that followed Moses from Egypt. There were seventy-one golden chairs [2] therein, corresponding to the seventy-one elders,[3] and each of the chairs was worth twenty-five myriad talents of gold. In the centre was a wooden dais, and the sexton [4] stood upon it with a scarf [5] (as a flag) in his hand. At the close of each benediction he waved the scarf, and all the people answered Amen. The people were not seated together anyhow, but the goldsmiths were by themselves, the blacksmiths by themselves, the embroiderers by themselves; so that when a poor man came in he joined himself to his fellow tradesmen, and in this way was enabled to obtain a means of livelihood.

7. And the Levites with their harps and lyres and cymbals and all manner of musical instruments without number were there, saying, Behold, bless ye the Lord, all ye servants of the Lord.[6]

8. Some were saying, Lift up your hands to the sanctuary, and bless ye the Lord.[7]

9. When they parted they said to one another, The Lord bless thee out of Sion, and see thou the good of Jerusalem all the days of thy life; yea, thou shalt see thy children's children.[8]

[1] בסלקי = *βασιλικὴ (στοά)*.

[2] קתדרא = *καθέδρα*.

[3] There was a council of elders (*γερουσία*) at Alexandria numbering seventy-one members (*Philo*, ed. Mangey, ii. 528), corresponding to that in Jerusalem.

[4] חזן הכנסת. See note on p. 49.

[5] סודרין. "Lat. *sudarium* is a phonetic coincidence with our word, from which it differs in meaning" (Jastrow, *Lex.* p. 962).

[6] Ps. cxxxiv. 1. [7] Ps. cxxxiv. 2. [8] Ps. cxxviii. 5, 6.

10. The herald [1] cried out; they sounded a plain note, a tremolo, and a plain note.[2] R. Jehudah says: They did not sound less than seven nor more than thirteen times at the opening of the Temple gates. He who blew at their opening did not do so at their closing.[3] Three times they sounded before the altar. He who blew before the altar did not do so on the tenth step; and he who blew on the tenth step did not do so before the altar.

11. Why did they blow three blasts? To make the people cease from work. The sexton took the trumpets, and went to the top of the highest roof in the city to summon those near the city to cease from work. Those near the limits of the city assembled themselves together and came to the schoolhouse. They did not come immediately the trumpets blew, but waited till all were gathered together, and then all came at once. When did they assemble? After one could fill a bottle of water, or fry a fish, or light his lamp.

12. Why did they blow three blasts? To make the distinction between the holy and the secular day. The sexton took the trumpets, and went to the top of the highest roof in the city. When he sounded, those who were removing broth from a pot, or were keeping warm a boiler, or were lighting a lamp, ceased to do so; even if the boiler were in one's hand he did not keep it warm, but put it on the ground; even if the lamp were in one's hand

[1] הנגר: see note on p. 58.

[2] See note on p. 53. Some texts add: "When they reached the Water Gate they sounded again in like manner."

[3] Some texts add: "He who blew at their closing did not do so at their opening."

he did not put it on the lamp-stand, but lay it on the ground. The sexton lay the trumpets on the top of the roof, came down, and went away. R. Jose says, He who wishes to light his lamp after six soundings may do so. The (sages) said to him, Your rule would vary according to circumstances; but there was a place on the top of the roof where the sexton lay the trumpets.[1]

13. Should the first day fall on the eve of Sabbath they sound a plain note, but do not sound a tremolo. How do they sound? With a single plain, and not a tremulous, note.[2]

14. The flute-playing supersedes the Sabbath—the words of R. Jose b. R. Jehudah; but the sages say, It does not supersede even the festival itself.

15. All the divisions on duty were treated alike and divided into three lots for the bullocks, except two who were treated alike but not divided into three lots. R. Eleazar b. Parata [3] and R. Eleazar b. Jacob [4] said, There was no balloting for the fat

[1] The passage is based on Sabb. 35*b*, which makes its meaning clear: "R. Jose said, I have heard that if one comes to kindle a lamp after six blasts he may do so, for the sages have given some time to the sexton wherein to take back his trumpet to his house. The sages replied to him, So your rule would vary according to circumstances: this is not so, but the sexton has a hidden place on the roof where he lays his trumpet, since one cannot remove either trumpet or cymbals on the Sabbath."

[2] Cf. Jer. R. H. 58*d*.

[3] A tanna of the second generation, grandson of R. Eleazar b. Perata I.

[4] A tanna of the latter part of the second century; one of Akiba's younger disciples, and founder of a school called after his name. A famous saying of his is: "He who performs a pious deed gains for himself one advocate, but he who commits one sin gains for himself an accuser. Repentence and good works are as a shield against divine punishment" (Aboth iv. 13 (15)).

of the goat, but whoever offered the limbs offered also the fat. R. Ḥaninah b. Antigonus [1] said, There was no balloting except for the leaders of the guards; and the rest of all the guards took turns all round. Abba Jose b. Ḥanin [2] said, There was balloting on the first day of the festival only, and all the remaining days they were taking turns all round.

16. How was the ballot conducted? They gathered at the cell of Gazith,[3] where they stood closely together like a cochlear.[4] An officer came and took the turban of one of them; whence they knew that from him the lot began.[5] Individuals among them drew out two, but did not count them more than one. R. Jehudah says: There was no ballot for the censer; but whoever was appointed for the incense, it was said to him, Thou art also appointed to the censer.

17. The last day of the festival has a ballot for itself, a festive season [6] for itself, a pilgrimage [7]

[1] A tanna of the second generation, noted for his learning in the laws relating to the priests and their functions. See Hyman, *op. cit.* ii. 479 f.

[2] A tanna who flourished immediately before the destruction of the Temple. There is some uncertainty as to his identification. See Hyman, *op. cit.* ii. 728 f.

[3] לשכת הגזית. Said to have been built by Simeon b. Shetaḥ. Half of it was in the court and half in the חיל, and it had a door into either place. In the part within the חיל the Sanhedrin sat (cf. Mid. Till. i. 1); in the other part the daily lots for the service were cast. See Schürer, *op. cit.* i. 190 ff.

[4] כוליר, vv.ll. כוכליאר, כוליים, כוכליר = Lat. cochlear, "a spoon."

[5] Yoma 25*a*.

[6] זְמַן, a festive season requiring the insertion of a *zemân*, "that section of the benediction on the entrance of a festival which refers to the return of the festive season." For the benediction, see De Sola, *Tabernacles Service*, p. 271.

[7] רגל. Some texts read לוג, "log" (measure).

for itself, an offering for itself, a song for itself, a benediction for itself, as it is said: On the eighth day he sent the people away, and they blessed the king, and went into their tents joyful and glad of heart for all the goodness that the Lord had showed unto David his servant, and to Israel his people.[1]

18. You might argue that they were not obliged to pass the night there. The Scripture says, On the twenty-third day of the seventh month he sent the people away, and they went to their tents.[2] This allows one to infer that, being dismissed whilst it was yet day, rising at dawn they were dismissed and went away.

19. The sacrifices, and vows, and freewill offerings, and first-fruits, and tithes, and additional offerings on the Sabbath, and congregational sin-offerings and their burnt-offerings, and the obligatory sacrifices of individuals, the service and food of the guard on duty, are fixed.

20. Two loaves are for the service and consumption of each guard, since they come as an obligatory offering on the festival.

21. As to the shewbread, its service is confined to the appointed guard, but all the guards eat thereof.

22. How was it distributed? Half the dough was given to each guard, who divided it amongst themselves.

23. R. Jehudah says: This is how the shewbread was divided. The distributor took his stand on the landing which was in the porch, spreading it out and laying it down; each one came and took his portion; and to those who were unable to officiate because of some blemish the bread was

[1] 1 Kings viii. 66. [2] 2 Chron. vii. 10.

brought outside, since they could not come between the porch and the altar.[1]

24. The guard which was going off duty offered the morning sacrifice and the additional offerings.[2]

25. The guard which was coming on duty offered the evening sacrifice and the shewbread. Why was the guard coming on duty taking its share on the north side? Because it was near to the priests' service.

26. There were twenty-four rings [3] there, corresponding to the twenty-four courses of the priesthood.

27. There were there twenty-four windows,[4] corresponding to the twenty-four courses of the Levites.[5]

28. Bilgah's ring is for ever fixed and his window closed, because Miriam, the daughter of Bilgah, apostatized and married an officer [6] of the kings of Greece; and when the Greeks entered the Temple, Miriam came and struck the top of the altar, saying to it, Wolf, wolf,[7] thou hast destroyed the wealth of Israel, and hast not helped them in the time of their

[1] Cf. Sifri פע״ה בהעלותך.

[2] Num. xxviii. 9, 10.

[3] These were for the purpose of securing the animals who were slain. Mishna v. 8; cf. Sota 48*a*, Midd iii. 5.

[4] Where the instruments for slaying were kept.

[5] Some texts read "priesthood" (כהונה). On the division of the Levites into twenty-four משמרות, see Kraus in *Jew. Quart. Rev.* viii. 675 ff.

[6] סְמַרְמְיוֹם (= סְמַרְדְיוֹם), a corruption of *στρατιώτης*. In Jer. Succ. 55*d* we have the form סְמַרְדְיוֹם.

[7] לוקים לוקים (in שלמי הגבורים it is ליכום ליכום)=*λύκος λύκος*. See note on p. 61. "This very expression applied to the altar, came into later popular use (Gen. Rab. xcix.; Targ. on Gen. xlix. 27) without any allusion to its voraciousness" (Kohler).

distress! There are some who say that because he delayed to take up his watch, and Jeshebeab his brother came and took his place, that he is excluded for ever and Jeshebeab included for ever. Those who are neighbours to evil men receive no reward, save Jeshebeab, the neighbour of Bilgah, who received a reward.

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